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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY.
TOWN HALL, BOMBAY.

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on 15 June, 2016

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HISTORY

OF THE

ORIGIN, PROGRESS AND DECLINE

OF THE

OTTOMAN EMPIRE.

CHAPTER I.

Origin of the Turks—The different Tribes—Togrul Bey their leader, Hunkiar leads them across the Danube—Othman founder of the Ottoman Empire — Establishes the Turkish Constitution — Orkhan, the second Sultan, conquers Nicea the residence of the Greek Emperors—Marries his daughter—The first establishment of the Turks in Europe—Amurath I.—institutes the Corps of Janissaries—is stabbed by a Servian Noble—Bajazet I.—invests Constantinople—Timour arrests his progress—Bajazet's defeat—his imprisonment and death—Mahomet I.—Amurath II.—The Sultan abdicates the Throne — The Siege of Belgrade — The Sultan's second abdication, and return to the government — Invention of Gunpowder and Cannon during this reign — Mahomet II. — blots out the Greek Empire — Artillery first brought into use by the Turks — The Emperor falls — The Turks enter the City — Dreadful Massacre of the People — The Sultan's arrival —Destruction of the Byzantine Libraries — Termination of the Greek Empire — The Sultan continues his victories — his death —Bajazet II.—his horrid atrocities—abdicates in favour of his Son — is poisoned by the order of Selim — Selim I. conquers Egypt—his death—Suliman I.—Georgia and Bagdad reduced by him—Tunis seized by the Corsair Barbarossa—Suliman creates a Navy—is called the wise and magnificent—Selim II. — a weak

Prince—The Battle of Lepanto—Immense loss of the Turks—Amurath III.—Diplomatic relations first established by Turkey with the European States—A Commercial Treaty formed with England—Mahomet III.—his short reign—Achmet I.—concludes the first treaty with European States—Mustafa I.—murders his nephews—deposed by the Grand Vizier—Othman II.—strangled in the Castle of the Seven Towers—Mustafa restored—again deposed and strangled—Amurath IV.—threatens War to all Christendom—falls a victim to his passions—Ibrahim I.—deposed by the Janissaries and strangled—Mahomet IV.—Achmet Kiuperli Grand Vizier—The Treaty of Carlowitz—The fall of Candia—Vienna besieged—Mahomet deposed—Suliman II.—Mustafa II.—The Sultan deposed—Achmet II.—shelters Charles XII. at Bender—declares War against Russia—Treaty of Belgrade—The Arts introduced at Constantinople—The first Printing Press—Achmet deposed—Mahmoud I.—Hostilities with Russia and Austria—Treaty of Belgrade—Treaty of Nissa—Othman III.—Mustafa III.—Renewed war with Russia—Destruction of the Ottoman Fleet—The Turks sue for peace—Death of Mustafa—Abdul Hamid—Treaty of Kuckuk Kianardji—Selim III.—The Russians take Ismail—The Treaty of Yassy—The Sultan deposed—Mustafa IV.—War declared by Russia against the Porte—Mustafa deposed, and Mahmoud II. elevated to the Ottoman throne.

THE Turks were first heard of in Europe about the middle of the sixth century—those fierce descendants of Ishmael, who have since so convulsed the world, and contributed to determine its destinies.

The Turks, or "Turcomans," are said to be of Tartar origin. The meaning of the word "Turk" is contested by some writers, but it is appropriated generally to the race of men spread through northern Asia, of whom the Turks are a branch only. It is difficult to determine the original abode of the Tartars, or the country where they were first formed into a nation. The Chinese writers give very fabulous accounts of these people, that they saved themselves from the deluge on the mountains, &c. In the fourth century, they sub-

mitted themselves to the Chinese empire; but subsequently they subdued the Chinese, and established the Mantchoo dynasty in that country. In the sixth century, a migration of what may be termed the "Turkish tribes" took place towards the west of Asia, where they became known to the Europeans in the reign of Justin II., when, like a mighty stream overflowing its banks, they poured down upon the countries north of the Euxine and the Caspian seas, to the north of Persia and India, and "stretched their jurisdiction west and south as far as the neighbourhood of Constantinople, to the holy city of Jerusalem, the spicy groves of Arabia Felix—an extent of dominion which surpassed the Asiatic reign of Cyrus and the Caliphs."* They subsequently won by their barbaric power those vast dominions in Europe and Asia—the islands of the Levant, Asia Minor, Armenia, Koordistan, Bagdad, Syria, Mesopotamia, Arabia, Egypt, the Barbary Coast of Africa, Moldavia, Wallachia, Servia, Montenegro, Tunis, Tripoli, &c. &c.; the history of these conquests present the most awful scourges of mankind ever recorded: they subverted the Greek empire, stormed and captured Constantinople, plucked the Cross from the Basilica of St. Sophia, and planted the Crescent on the Mosque of the Prophet. The degenerate people of that Empire quailed before these ruthless invaders, who finally blotted them out from the map of nations about four centuries ago. We shall endeavour briefly to trace the march of the conquests of these Turcomans, who, as followers of the Prophet Mahomet,† conquered kingdoms

* Gibbon.

† The true spelling and pronunciation of this name, is *Mohammed*, or *Muhammed*, from the past participle of the verb *hamad*, to praise.—Au.

in his name, as dauntless fatalists and furious warriors. Amongst other conquests, they subdued a great part of Hungary and Transylvania, and established themselves in Buda.

The name of Turks appears to have been given to them about the middle of the seventh century, when they became the fanatic followers of Mahomet and of his successors, whose religion had at this time so convulsed the world, that under the desolating march of the Saracens, we are told that the Crescent waved victorious over Egypt, Spain, Persia, and India, and that they had planted a mosque on the site of the ancient temple of Jerusalem, in the year 637. But the once terrible power of the Caliphs of Bagdad having declined through luxury and licentiousness, and they mistrusting the martial spirit of the Arabs,* the reigning Caliph, in the year 841, hired a band of those Turcomans as his "emirs," or lieutenants, with a force of 50,000 men, for the support of the Caliphate at Bagdad. These emirs soon revolted, insulted and deposed the Caliph, and established dynasties for themselves;† for in the

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* The origin of the Arabs would seem to be nearly akin to that of the Hebrews. The Arabs claim to be descendants of *Yoktan*, who traced his descent from *Heber*, who was an ancestor of Abraham. Some Arab tribes claim their descent from Ishmael, (the son of Abraham) who was born in the desert.

The Arabs are called by the Greek and Latin writers "Saracens." There appears to have been various tribes of Arabs: for, like all warlike pastoral people, the Arabs had strong feelings of *clanship*—a love of genealogy (which they extend even now to their horses)—a family pride, which is remarkable in a nomadic race. There can be little doubt but that this *tribe-feeling* had much influence on the career of Mohammed.

† *Caliph*, or *Khalifah*, means a successor, originally given to the sovereigns of the Mussulman Arabs, as "successors of the Prophet;" afterwards used in the extended sense of "Vicar of God." The

year 934, nothing remained of this once powerful government, and its chief was reduced to the mere phantom of power, his functions being limited to "Pontiff of Islamism" only. The Turcomans were then divided into different tribes, such as the Tulmides, the Akshidides, the Seldshucks, the Oghuseans, &c. &c. and from the latter tribe sprung the founder of the Ottoman empire.

The Turks having renounced paganism, and adopted the creed of the Prophet, they propagated the same with fire and sword. In their furious zeal to make proselytes to their faith, they persecuted the Christians with most relentless severity. "Christian dogs and infidels" were the terms applied to them. "The Koran, the tribute, or the sword," were the alternatives to those whom they treated with. The Persians were obliged to renounce Zoroaster* and the "Zend Avesta." The rapid progress of Islamism, as begun by the Saracens, and continued by the Turks seems almost incredible. They desolated the earth, reducing cities, destroying churches, and raising mosques, on which the Crescent† triumphed

Caliph, Omar, took the title of "Amiro'l Mumenina," *i. e.* "Emperor of the Believers." The title was used for Mohammedan Sovereigns generally, as Caliph of Spain, Africa, Bagdad, &c.

* The accounts given of Zoroaster by the ancients are very contradictory:—*Pliny* makes him older than *Moses*, and affirms that he was the inventor of *magic* (whence the term *magi*). *Clemens* believes him to have been *Cham*, the son of *Noah*. *Justin* says he was king of the *Bactrians*, and inventor of *magic*; and was the monarch against whom *Ninus* made war. In all probability, however, Zoroaster was the Median restorer of the old Persian doctrine of *light*, which the *Magi* had allowed to become corrupted. These *Magi* were of the Median race; and the sacred Zend-Books were not written in Persian, but in Median and Bactrian. This primitive veneration of nature ultimately passed into the debased form of *Guebers*, or Fire-worshippers. This sect still exists in India, under the name of "Parsees."

† The "Crescent," or half-moon, is the symbol of Mohammedanism,

over the Cross, and imposture supplanted truth. Hence was established that hatred between the Moslems and the Christians which has ever since distinguished them. The haughty conquerors, besides imposing a heavy tribute upon the Christians, obliged them to rise and receive with deference the meanest Moslems, to entertain them on their journey free of all charges to those who might require it, and then made them pay "for the use of their teeth."

The host of Turkish warriors that desolated the world and blotted out the Greek empire, are said to have left Bagdad on the 18th January, 1075; they declared Togrul Bey to be their leader, to whom the first title of Sultan was given, which word in the Arabic signifies "Lord" or "Master." No Turkish Empire was then formed, and these warriors can be deemed only as the devastators of nations. They declared war against the whole of Christendom. It was a distinguishing military characteristic of the Turks that they were *cavalry only*, mounted on the fleetest horses; of their discipline we have no knowledge, beyond that of a slavish obedience to the most savage orders. They soon advanced towards the Danube, which river they crossed led on by another chief "Hunkiar," which, in the Turkish language, literally means "Slayer of Men." Their march was distinguished by havoc and destruction, and by degrees they overspread the whole length and breadth

1075

and has reference to a famous miracle supposed to have been performed by Mohammed; who, it is said, when the infidels demanded a sign of him, caused the moon to be cloven asunder, one part vanishing, the other remaining. Ebn Masúd affirmed that he saw the miracle, "wakad inshakka' lkamaro," *i. e. the moon was split asunder.* The 54th chapter of the Koran, entitled the *Moon*, has reference to this miracle.

of the Greek empire. Alexius trembled on his throne, and invoked all the powers of Christendom to help him to repel the invaders, who were at this time threatening Constantinople, which was invested by another leader, "Alp Arslam," or the Valiant Lion." But the chief who most distinguished himself was of the Oghusean tribe, "Othman," who conquered the provinces of Asia Minor belonging to the Roman empire of the East; his original name, Orthogrul, was refined down to that of Othman, which, in the Arabic, literally signifies "Bone Breaker." He possessed not only the ordinary capacities of a soldier, but likewise many virtues superior to those of his barbarous race. The times were favourable to his successfully invading Greece, which the Koran* sanctioned as "Gazi," or a holy war against the infidels. On the ruins of this State he laid the foundations of a mighty and powerful kingdom that awed the world by its rapid conquests, to which Othman gave his name! Guided by the bravery and despotic power of the ten succeeding Sultans, and aided by that heroic fanaticism of which Islamism was capable of inspiring them, they built up a power which was at the same time the terror of Europe and the scourge of mankind.

Othman took possession of the narrow passes of Olympus, and established his camp in the plains of Bithynia, where he was reinforced by a considerable number of slaves, robbers and captives, from the surrounding countries which he had devastated, and with these he pursued his conquests; he subdued the kingdom of Iconium

* The word "Korân," merely signifies a book, precisely as the word "Bible" means *the* book. The common form is *Alcorân*, (or Al Koran) *the* book: the prefix *al*, in Arabic, being equivalent to *the*: thus *alcali*, *algebra*, *alcade*, &c.

1288 in 1288, and on the 29th July, 1299, he invaded the kingdom of Nicomedia. His rapid conquests for thirty-eight years present only a repetition of the savage inroads of the Turks on unoffending states. The glory of Othman was increased by that of his descendants; but to trace the horrid barbarities of these savage conquerors through all their march of empire will not be necessary, since some of their conuests so acquired were rapidly wrested from them. Their history informs us, that it was reserved for the first ten Sultans to aggrandize their fame and to increase their dominions; but subsequently, the enervating education of the Seraglio rendered the successors to Othman's throne incapable to maintain it, much less to increase its glory by conquest; hence the Ottomans declined from being conquerors to be conquered. The feeble Sultans became mere puppets in the hands of the factious Jannissaries; disorder and insubordination reigned instead of internal peace and external renown. The captivity to which the princes of the House of Othman were subjected in the Seraglio, rendered them inert and incapable of governing a fierce and warlike people; hence, from a throne to a dungeon was not an uncommon transition for the feeble Sovereign who could not control the volcanic elements of his precarious power, and they were often raised from the dark alleys of mere existence to the mid-day sun of magnificence and power, which dazzled the faculties of "the Shadow of God upon Earth," and rendered him powerless; thus was he sometimes raised from the dungeon to the glittering throne of empire—from a crouching slave to the profane title of Zulillah, or "Almighty's Representative."

To the ancient Turks is attributed a thirst after

universal monarchy: they, looking on the whole world as their property, and as a field for the propagation of their religion, to which they were excited by spiritual as well as by temporal motives; unrestrained by any scruples of injustice, or breach of faith in treaties. Their concord in matters of religion and of state—their personal courage in war—their devotedness to their Sovereign, and strict observance of military discipline, added to their great temperance and consequent vigour of body, produced wondrous results. Besides the crown of martyrdom which awaited those who fell in battle, and the rewards attending extraordinary valour—the road of honour and power was open to the most common soldier, who might hope to become Grand Vizier, and even to be allied to his Sovereign—who, generally endowed with military genius, was always at the head of his armies, and never failed to inflict instantaneous punishment on disobedience, disloyalty and cowardice.

Such were the elements of character of these mighty conquerors, who during the first ten reigns of the Ottoman empire, aggrandized to the highest pitch its barbaric glory, and in the insolence of their power trampling prostrate nations under their feet. This may be chiefly attributed to their embracing the tenets and imbibing the spirit of that false superstition, which, being essentially a military system, they found in the Koran of their prophet, in order to propagate the true faith, a command to desolate the world. Mahommedanism presented to them farther stimulants as embodied in their creed: predestination or fatalism, and sensual enjoyments to such as should fall in the field of battle. Thus aroused to the very highest point of enthusiasm, can it be wondered at, that they should fall upon the Christian races, whom they were taught

to believe God had given up to destruction on account of their iniquities? Their end was attained by a merciless waste of human life, men, women, and children being put to the sword without distinction.

The Turks made rapid conquests of Bosnia, Syria, Macedonia, Epirus, the Peloponessus, Egypt, &c. The desolation which marked their conquests was frightful to mankind; such conquerors could scarcely have been reckoned as belonging to the human species; they stopped at no means to prosecute their plan of universal empire, violating every principle of justice and good faith, attacking their neighbours without provocation, without claim, without alleging a reason for their conduct; massacring the vanquished without pity, or, if sparing their lives, forcing them into slavery, regardless of the domestic miseries of the unhappy sufferers; that these statements are not overdrawn our brief history of the Ottoman empire will confirm. Othman* reigned

* Christian Princes cotemporary with Othman.

Emperors	of the East	Andronicus Palæologus, sen.		1282
		Andronicus Palæologus, jun.		1325
	of the West	Abburtus of Austria		1298
		Henry of Lucelbourg		1308
		Louis IV. of Bavaria		1314
Kings	of England	Edward I.		1272
		—— II.		1307
		—— III.		1327
	of France	Philip the Fair		1286
		Louis		1314
		Philip the Long		1316
		Charles the Fair		1321
	of Scotland	John Baliol		1292
		Robert Bruce		1306
Bishops of Rome		Boniface VIII.		1295
		Benedict XI.		1304
		Clement V.		1306
		John XXII.		1317

thirty-eight years: having led his troops across the Bosphorus, within sight of Constantinople, in 1321, he left to his successor a considerable State, which comprehended a part of Bithynia, in the north; Galatia, in the east; and Phrygia, in the south. His reign was distinguished not only by conquests, but by some political and military institutions, which have been the groundwork of the constitution of the Turks to the present day, which they transcribed, or had composed as a royal testament of the last counsels of the founder of the Ottoman empire.* 1321

He was succeeded by his son, Orkhan, in 1326, who extended his conquests to the Hellespont, in Asia Minor; and on a hill, covered with the ruins of the ancient Choiridocustron, he first planted the Turkish standard on the Thracian shore. He conquered Nicea, the residence of the Greek Emperor, John Kantakagenos, who gave him his daughter in marriage. He established his government at Boursa, and appointed his brother, Aladin, to act as Grand Vizier (the first of that rank mentioned in the Turkish annals)—the Turkish coins had their origin in this reign. Nicomedia and Gallipoli were taken by Orkhan; at the latter place, the Turks established themselves in Europe, where they have re- 1326

* Multiplici lassatæ Asiæ res cladæ premimtur:
Hinc Sarracenus, Tartarus inde ruit.
Metua Christicolæ gladios in vulnera stringunt:
Græcia funesta seditione perit.
Impiger niterea nova Coucipit *Ottomannus*
Concilia et valida surgit in arma manu.
Et vasta tricis regno fundanima turbæ
Ponit: et in multo sanguine sceptra lavat.
PHI. LONICERUS. *Hist. Turc.*

From this monarch the Turkish kings have since been called *Othoman* kings, and the Turks, *Osmanidæ*, or Ottomans.

mained ever since. Bulgaria likewise was conquered by this Sultan.*

The Osmanlie States now became a great empire, and a standing army was for the first time established by the Turks; since the troops of Othman consisted of loose squadrons of nomadic cavalry, who served without pay, and fought without discipline.

Nicea, Bothnia, and the greater part of Mysia, were conquered by Orkhan. Nicea was once the residence of the Greek Emperors! the convents and monasteries were now occupied by Turkish dervishes. The captivity, or ruin of the seven churches was consummated in this reign, and the desolation became complete. The Turks thrice crossed the Bosphorus and the Dardanelles, and the Emperor Andronicus was compelled to surrender to them his provinces in Asia. A peace was concluded between the Turkish and the Greek rulers, in 1333, the first treaty that was ever made between the Osmanlies and the Christians. The latter, by their intestine divisions, became the authors of their own ruin. The title of Pasha, which is derived from the Persian, (literally foot of the Shah) was instituted by Orkhan.†

1333

* *Othoman* left two sons; *Orchanes* (whom the Turks call *Urchan*) and *Aladin*. They interred their father with great solemnity at *Plusa*. A council was called, when Aladin chose for himself the Lordship of Fodore, in the province of Tekences (where he built two Mohammedan mosques, still standing) and left his brother in undisturbed possession of his father's dominions.

† Suscipit ORCHANES defuncti Sceptra parentis:
Major ut ingenio, sic magis arte valens
Bithynos, Phrygiamque domat, prusamque superbam:
Et populos late (marte favente) premit.
Sic lætus tantis Asiam turbasse ruinis;
Transit in Europam, Callipolemique capit.
Rident interea Græci sua damna: sed ecce,
Dum sua contemnunt, insua fata ruunt.

Chron.

Of the origin of this military distinction we are told that the Sultan, having lost his standard in the battle, in his fury on discovering his loss cut off the tail of the horse on which he rode with his scimitar, mounted it on a pole, and announced to the Turks that it was from henceforth to be the standard of their nation, and around it they rallied, to havoc and to victory. From that moment the horse's tail became the distinctive official symbol of the Turks, which consists of three degrees, of one, two, or three tails; these express the official amount of power to which a Pasha is raised. The provinces are governed by Pashas, and the number of tails indicates their rank.*

Suliman, the eldest son of Orkhan, had been distinguished by his valour and enthusiasm; he had contributed principally to the conquests of this reign, particularly in taking Gallipoli, the key of the Hellespont. When practising in the field the exercise of the *Jerid,* Suliman was killed by a fall from his horse, which so overwhelmed the aged Sultan with grief that he expired on the tomb of his valiant son, in his 75th year, and was succeeded by his second son—

Amurath I., who took the city of Adrianople, and established his government there. He expelled the Greeks from Thrace, leaving to the Greek Emperor little more than the city of Constantinople. He defeated the Bulgarians and Servians in a dreadful battle on the plains of Cæsarea.

* The Author, when travelling through Anatolia, met a grand procession of Turks, that of a Pasha going to enter upon his new government. Three horsemen immediately preceded him, each bearing a horse-tail on a high pole, the centre one, being elevated above the others; the whole procession was surrounded by a numerous escort.

It was Amurath I.* who established the corps of Jannissaries, in 1370; when, having passed the Danube, instead of looking for troops amongst his own tribes, he incorporated a body of the youthful captives into his army, consisting principally of children from the Christian villages. He issued a decree, when some thousands of them were formed into a regular militia with a liberal pay; and to inspire them with a greater zeal for his service, he invited a celebrated Dervish, "Hadji Baktachi," the most cunning of his craft, to bless the young warriors:—"Let them be called *Yengi Cheri*, or "New Troops;" may their countenances ever be bright, their hands victorious, and their swords keen: may their spears always bend over the heads of their enemies, and wherever they go may they return with a white face." †

Pope Urban V. preached a crusade against the inroads of the Turks, in which he engaged the kings of Hungary, Bosnia, Servia, and the princes of Wallachia. They crossed the Balkan with their combined forces, but they were completely beaten by the Turks, and the King of Hungary narrowly escaped captivity. This was the first battle fought between the Osmanlies and the European princes. After this victory, the greater part of Thrace, Bulgaria, and part of Macedonia, fell

* At the suggestion of *Cara Rustemes*, a Doctor of the Mohammedan Law; *Zinderlu Chelil*, Chief Justice, or Cadelesher of the Turks, better known as *Catradin Bassa*, by the order of Amurath, third king of the Turks, ordered that every fifth captive of the Christians should be taught the Turkish language; when, after being trained to feats of strength, they were formed into a *new guard (Janizars)*. This took place under Amurath I.; but Amurath II. greatly increased the number. Ultimately the Janizaries became as dangerous to the Sultans as the Pretorian guard to the Emperors.

† "White and black face are common and proverbial expressions in the Turkish language."

into the hands of the victors, who pursued their conquests in Thessaly, Epirus, &c.; they likewise defeated Lazarus, the king of Servia, when the Servians met with a dreadful slaughter. The principal captives were led before the Sultan in his tent; and amongst them was Molosh Kobolowich, a noble Servian, who prostrated himself before the throne and kissed the feet of the victor, when he suddenly seized a dagger which was hidden under his clothes, and stabbed the Sultan to the heart, who immediately ordered King Lazarus to be beheaded, and then expired.*

Bajazet, his son, succeeded to the throne of Othman; he was surnamed *Ilderim*, or "the Lightning," from the impetuous energy of his soul, and the rapidity of his movements. He was a prince of a fierce and fiery temper. He completed the conquest of Asia Minor, Macedonia and Thessaly: he ravaged Wallachia, and was the first to lead the Turks to the siege of Constantinople—affecting to hold the Greek Emperor, Palæologus, as his vassal. The siege lasted for seven years,

Emperors	of the East	John Palæologus	1354
		Andronicus Palæologus	1384
		Emanuel Palæologus	1387
	of the West	Charles IV.	1346
		Winceslaus	1378
Kings	of England	Edward III.	1327
		Richard II.	1377
	of France	John Valois	1350
		Charles V.	1364
		Charles VI.	1381
	of Scotland	David Bruce	1341
		Robert Stuart	1370
Bishops of Rome		Innocent VI.	1354
		Urban V.	1364
		Gregory II.	1372
		Urban VI.	1378

* Amurath I., (his cotemporaries.)

when it was turned into a blockade. He stationed at Gallipoli a fleet of galleys to command the Hellespont, and to intercept the Latin succours of Constantinople. This Sultan moved at the head of his armies from Boursa to Adrianople, from the Danube to the Euphrates. The Greek Emperor solicited the assistance of the western princes of Christendom to check the ravages of the fiery Bajazet, which threatened the whole of Europe with his yoke, when Sigismund, King of Hungary, raised an army of 130,000 men, which for a time succeeded in checking the march of the Sultan. "Their cause was that of Europe and the church; and, on the appeal of the latter, the bravest knights of France and Germany were eager to march under his standard and that of the Cross. In the battle of Nicopolis, Bajazet defeated a confederate army of 100,000 Christians, who had proudly boasted that if the sky should fall they could uphold it on their lances. The far greater part were slain or driven into the Danube; and Sigismund, escaping to Constantinople by the river and the Black Sea, returned, after a long journey to his exhausted kingdom." * In the battle of Nicopolis, in 1396, the allied Christian forces were entirely overthrown, when some of the flower and chivalry of France were made prisoners, consisting of the Count of Nevers, and twenty-four nobles of the first rank, who had survived the slaughter of the day. These prisoners were led before the victor, and those who would not abjure their faith were beheaded in his presence. He likewise ordered the massacre of 10,000 Christian captives, in revenge for the loss of his brave Jannissaries, 2000 of whom were

1396

* Gibbon.

said to have been left on the field. Bajazet is described as having been the most merciless tyrant and cruel enemy to the Christians that had ravaged the earth.* On his accession he strangled his youngest brother, and by his ferocious example the Turks were now arrived at the height of cruelty and treachery. Of his mode of administering justice, we learn that he disdained to balance the evidence, or to measure the degree of guilt. On a complaint being brought before him of one of his Chamberlains drinking the goat's milk of a poor woman, he ordered the belly of the culprit to be cut open in the presence of the French princes his prisoners; from whom we likewise hear of the magnificence of his court at Boursa. His hunting and hawking establishment was composed of 7000 huntsmen, and as many falconers.†

This Sultan had now succeeded in the conquest of the whole of Greece excepting Constantinople, and had extended his dominions in Asia as far as the Euphrates,

* Fulminis in morem celeri rapit agmina motu
Bajazethes, fidei pacis et impatiens.
Regni Hadrianopolim sedes sibi legit ut esset,
Posset ut Europæ jungere regna suis.
Constantinopolim gemina obsidione fatigat:
Jam Græcas vana spe sibi spondet opes
Cum TAMERLANO præbet sua terga, catenis
Vinctus, et in cavea probra prudenda subit.

† Bajazet the First.	Emperors	of the East	Emanuel Palæologus	1387
		of the West	Winceslaus	1378
			Rupertus	1400
	Kings	of England	Richard II.	1377
			Henry IV.	1399
		of France	Charles VI.	1381
		of Scotland	John Stuart (Robt. III.)	1390
	Bishops of Rome		Urban VI.	1380
			Boniface IX.	1390

when a more powerful conqueror, Timour, came to arrest his progress, and to battle with him for what he had already gained in Asia, where his forces are said to have consisted of four hundred thousand horse and foot, of whom the Jannissaries numbered forty thousand men. Timour, after having subdued kingdoms on his march, advanced with great caution towards the heart of the Ottoman empire; and the fiery chiefs met on the plains of Angora, where a battle was fought between their respective armies, which ended in the signal defeat of Bajazet, to the immortal glory of Timour. It is said that the Sultan displayed all the qualities of a soldier and a chief, but that his troops deserted him at the decisive moment. He was at this time afflicted with the gout in his hands and feet, and was therefore unable to escape from the field; although put on one of his fleetest horses, he was pursued and captured; and no sooner was Timour informed that the captive Sultan was at the door of his tent, than, it is said, he received him with a soothing pity for his rank and misfortunes. Bajazet was confined by Timour in a castle at Koutshieh, the ancient Cotyocum, where he died in 1399, and a handsome mosque was erected to his memory at that place.

1399

By the defeat of Bajazet, the greater part of the conquests of the Sultans of Turkey fell into the hands of Timour, and the Turks were now so subdued, that Suliman, the son of Bajazet, "accepted from him the investiture of the kingdom of Romania, and reiterated his ardent wish of casting himself in person at the feet of the King of the world."* On the death of Bajazet, the Ottoman throne became vacant for fourteen years,

* Gibbon.

but after the death of Timour, which took place in 1405, what remained of the Ottoman Empire was fiercely contested for by the five sons of the late Sultan, when at length Mahomet I. succeeded in establishing himself after the most obstinate conflicts with his brothers in 1413. After destroying his brothers, he ordered his nephew, the son of his brother Suliman, likewise to be murdered. 1413

Mahomet was gifted by nature with beauty, strength, courage, and talents, and the eight years of his reign were most usefully employed in banishing the vices of civil discord, and building up on a firm basis the fabric of the Ottoman empire. Timour had invested him with the kingdom of Romania, and at the time of his accession he became the independent Sultan in Europe. He had been carefully educated, and had learnt much in the school of adversity, which the downfal of his father opened to him. He was called by his countrymen "Kurishji Chelebi," or "the gentleman." The reign of Mahomet was short, but eventful; the Venetians destroyed the Turkish fleet off Gallipoli, but peace was concluded between the belligerents in the same year, when for the first time a Turkish Ambassador appeared at Venice. The Sultan paid a visit to the Emperor Manuel at Constantinople, where he was received with extraordinary splendour, and a truce was concluded between the two Sovereigns, when the Sultan appointed the Emperor the guardian of his two younger sons, hoping to protect them from the jealous cruelty of their brother Amurath. But at the death of the Sultan the guardianship was rejected by the Divan unanimously, who declared that true believers should never be abandoned to the custody and education of a

"Christian dog." Mahomet rescued the conquests of the mighty Timour which had been previously won by his grandfather, and left an empire to his successor greater in extent than that of his father Bajazet before the invasion of Timour: he died in 1421, leaving the throne to

1421

Amurath II., his third son, who was a youth of eighteen when he ascended the throne, which was disputed by his uncle Mustafa, who had been released from his captivity at Constantinople, where he had long been detained as a captive and a hostage; but he was defeated and killed by his rival, who soon destroyed his two younger brothers already alluded to. The early part of this reign was distinguished by the conquest of Thessalonica, and by a siege of Constantinople, where two hundred thousand men were brought before the walls of the city. The siege was raised after ten months by the recall of Amurath suddenly to Boursa, his capital.

Of this siege we learn that the religious fanaticism of the Moslems attracted crowds of volunteers to conquer the proud city of the infidels: they were led by a celebrated Dervish, "Seid Beckar," a descendant of the Prophet, who declared that he was inspired with a vision from him; hence he excited his followers to seek the crown of martyrdom by shedding the blood of the infidels. He quickened their ardour, by inflaming their desires after those sensual delights of paradise, so liberally promised by Mahomet to those who fell in the cause of Islamism;* but the siege was abandoned by

* *Islam*, or *Islamism*, signifies the saving religion. It also means the Mohammedan world. It has the same signification among Mohammedans as Christianity among Christians. Moslem, or Mus-

Amurath, who was suddenly recalled to Boursa by a reported treachery in his own family, when a guiltless brother was sacrificed to the wrath of the Sultan, who subsequently engaged in a war with Ladislaus, King of Hungary, which proved most fatal to the Hungarians; but a peace was concluded between the two belligerents, which was sworn to upon the Koran and upon the Evangelists.

This Sultan was a lover of peace and of philosophical studies, to indulge in which, he retired to the pleasant residence of Magnesia in Asia, renouncing the throne in favour of his son Mahomet, then a child. The Hungarians broke the treaty of peace; Amurath upon this news suddenly quitted his solitude, and at the head of forty thousand men crossed the Bosphorus. At Varna, he met with the enemy, feeble in number, but so presumptuous that they boasted that they would expel the Turks from Europe that year—and entering Hungary, he invested the city of Belgrade. In the celebrated siege of that place he experienced heavy losses; no fewer than 150,000 men are said to have been sacrificed by him before he raised the siege. Belgrade was defended by the celebrated John Hunniades, who with his brave Hungarians, not only resisted the attacks of the Turkish forces, but carried on offensive operations against them in Transylvania, where they defeated 30,000 Turks. Amurath was furious at these successive defeats, which only stimulated him to greater exertions, and he sent another army towards the west, which completely defeated the Christians before Varna on the 10th Novem-

sulman, is a derivation from Eslam, or Islam, and is the common name of Mohammedans, without distinction of sect. Accurately, *Moslem* is the singular; *Mussulman*, the dual; and *Musselminn*, the plural.

ber, 1444. He then invaded the Greek ports in the
1444 Euxine and a part of the Morea, he obliged Bothnia to pay him tribute, he overran Albania and established his authority at Avolna, after a desperate struggle with Skender Bey, the Greek chief of this mountainous district. He then invaded Thessaly, putting all the inhabitants to the sword, and ravaged the country of the Peloponessus, where he sacrificed six hundred prisoners "to the soul of his father," and forced the Greek Emperor, whose authority was then limited to the walls of Constantinople to pay him an annual tribute of 300,000 aspers.

After all these conquests and successes, Amurath renounced the throne a second time, but was again obliged to resume the reins of government by a mutiny of the Jannissaries, which he soon quelled. The latter part of his reign of twenty-nine years was as glorious as was the beginning. Servia yielded to his arms, Candia and Patras were conquered. Amurath has been compared by some historians to Diocletian and Charles V., who had renounced their thrones; but these two Emperors retired because they were disgusted with the cares of government. Amurath loved power, and was fully equal to wield it; he retired, because he preferred the quiet of private life, this he repeated, after having again made the trial of empire.

The remarkable invention of this age, that of gunpowder, and the introduction of cannon in military warfare, particularly that of sieges, deserve perhaps a passing notice of these destructive powers, which have subsequently determined the fate of nations. "The chemists of China had found by casual or elaborate experiments, that a mixture of saltpetre, sulphur and charcoal produced with a spark of fire a

tremendous explosion. It was soon discovered that if the expansive force was compressed within a strong tube, a ball of stone or of iron may be expelled with irresistible and destructive velocity. The precise era of the invention of gunpowder* is involved in doubtful tradition and equivocal language, yet we may clearly discern that it was known before the middle of the fourteenth century, and that before the end of the same, the use of artillery in battles and sieges by sea and land was familiar to the States of Germany, Italy, Spain, France and England. The priority of nations is of small account, none could derive any exclusive advantage from their previous or superior knowledge, and in the common improvement they stood on the same level of relative power and military science. Nor was it possible to circumscribe the secret within the pale of the church: it was disclosed to the Turks by the treachery of apostates, and the selfish policy of rivals, and the Sultans had sense to adopt and wealth to reward the talents of a Christian engineer. The Genoese who transported Amurath into Europe must be accused as his preceptors, and it was probably by their hands that his cannon were cast and directed at the siege of Constantinople."†

Amurath, after having greatly extended his dominions, died in 1450, and we have in him a remarkable proof of the power of fatalism over the human 1450

* Gunpowder has been known to the Chinese for many centuries, although never used by them except for fire-works. An Arabic author (1249) describes its use for shells as fireworks. There is little doubt that Roger Bacon learned the composition from the "palmers" returned from Palestine, who acquired the art of manufacturing it from the Saracens. It was first used in Europe as a military power at the battle of Quesnoy, or Cressy, where *bumbards* were employed to project stone balls.

† Gibbon.

mind. "The Sultan being informed by a Dervish that the angel of death was at the door, prepared himself for his end. He regulated the succession to the throne, dictated his last will, and although then of a vigorous constitution, and free from any disease, he died on the third day, a prey to dejection, and a victim to the powerful delusions of a distempered mind."* Amurath was succeeded by Mahomet II., at the age of twenty-one years, who gave the mortal blow to the Greek empire, by taking the city of Constantinople on the 29th of May, 1453;—his reign is therefore the most memorable in the annals of Turkish as well as of European history. We have already shown that Mahomet had been twice invested with regal power, and had twice descended from the throne during the life-time of his father. His education and sentiments were those of a devout Mussulman. As often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution, although his mother was a Christian, and had been decorated with the title of Princess. He studied the lessons, and soon surpassed the example of his father, by the conquest of two

* Amurath II., (his cotemporaries.)	Emperors	of the East	John Palæologus	1421
			Constantine Palæologus	1444
		of the West	Sigismund of Hungary	1411
			Albert II. of Hungary	1438
			Frederick III. of Austria	1440
	Kings	of England	Henry V.	1413
			Henry VI.	1422
		of France	Charles VI.	1381
			Charles VII.	1423
		of Scotland	James I.	1424
			James II.	1436
	Bishops of Rome		Martin V.	1417
			Eugenius IV.	1431
			Nicolas V.	1447

empires, twelve kingdoms, and two hundred cities, of which Constantinople sealed his glory. All possible cause of sedition against his throne was removed by the cruel death of his infant brothers, whom he ordered to be sacrificed for his security.

The power of the Greek Emperors was so insignificant that it was only despised by the haughty Sultan; still the mere fact of their existence he would no longer tolerate, and he determined to wipe out Greece from the map of nations. In a narrow part of the Bosphorus his grandfather Mahomet had raised a fortress, called "Castle Asia;" and now on the opposite, or European side, he ordered a more formidable castle to be built, called "Castle Europe," and it is said that a thousand masons were employed upon it at one time; this was only about five miles from the Greek metropolis. This double fortification was intended to command the strait, to intercept the Latins who traded in the Black Sea, and perhaps to annihilate the subsistence of the city. The fortress was built in a triangular form, each angle was flanked by a strong and massive tower; a thickness of twenty-two feet was assigned for the walls, and thirty for the tower, the whole building was covered with a solid platform of lead. The works were quickened by the eye of the Sultan, whose smile was fortune, whose frown was death. When the fortifications were completed, he stationed there an Aga, and four hundred Jannissaries, to levy a tribute on the ships of all nations that should pass within reach of their cannon; and a Venetian refusing to pay tribute, his vessel was sunk with a single ball.

The last of the Greek Emperors, Constantine Palæologus, now reigned at Constantinople, whom Mahomet sought to drive into hostilities by a variety of vexations

on the part of his troops making excursions into the Greek territory; and at length when war seemed inevitable, the Greek Emperor sent to him to say, "Since neither oaths, nor treaty nor submission, can secure peace, pursue," said he to Mahomet, "your impious warfare, my trust is in God alone." The Sultan's answer was hostile and decisive, and preparations were accordingly made to besiege the Greek capital in the following spring. Among the implements of destruction, the recent and wonderful discovery of gunpowder and of cannon was the most tremendous, and the Sultan's artillery surpassed whatever had yet appeared in the world.

A founder of cannon, a Dane or Hungarian, who had been formerly in the Greek service, went over to the Moslems, and he was most liberally treated by the Sultan, for whom he cast a stupendous piece of brass ordnance, which carried a stone bullet, weighing above six hundred pounds.* The ball was driven by the force of the gunpowder above a mile, and buried itself where it fell, a fathom deep in the ground.

It seems astonishing that Christendom should have beheld with indifference the fall of Constantinople, and the consequent destruction of the Greek Empire. Pope Nicholas V. had foretold their ruin; hence, he was interested in the fulfilment of his prophecy. The Pontiff had been exasperated by the falsehood or obstinacy of

* An anonymous writer says:—"This piece of Ordnance was of a wonderfull greatnesse, which with much difficulty was brought from Hadrianople with an hundred and fifty yoke of oxen, and carried a bullet of greate weight, made of a kind of hard black stone brought from the Euxine Sea: for as yet so soone after the invention of that fatall engine the use of bullets of mettall was unknowne."

the Greeks, from which he augured their downfall. The Princes of the Morea and of the Greek Islands would render no assistance to Constantine, although he sought it ardently, and wearied heaven and earth with his prayers for assistance. The forlorn and indigent Prince did his utmost to sustain the shock of his formidable adversary—great was his courage, greater still was his peril, but his strength was quite unequal to the contest. In the beginning of the spring, Mahomet swept away all the towns and villages even to the gates of Constantinople, and the Greek places on the Black Sea surrendered at his summons.

On the sixth day of April, the siege of Constantinople was commenced by an army, it is said, amounting to 400,000 men,* commanded by the Sultan in person—the Propontis was overspread with three hundred and twenty sail, the greater part being store-ships and transports, which poured into the camp supplies of fresh men, ammunition, and provisions. Against this formidable power, the city, sixteen miles in extent, was garrisoned by only eight thousand soldiers. Constantine ordered the people to be numbered, and they amounted to a hundred thousand inhabitants, consisting principally of mechanics, priests and women, not five thousand of whom were competent to bear arms, although a great quantity of muskets, crossbows, and shields were dis-

* This army was composed of natives of Bulgaria, Servia, Rascia, Thessaly, Macedonia, and Greece Proper, together with renegades from Germany, Bohemia, and Hungary, in addition to troops from all quarters of Asia. The most ancient chronicles give the date of the encampment under the walls of Constantinople as April 9th, 1453. —Vide *Leonarpi Chiensis Archiepiscopi Mitylen. hist. de captiutate Constantinopolitana.*

tributed amongst them. Of the triangle which composes the figure of Constantinople, the two sides along the sea were made inaccessible to an enemy — the Propontis by nature and the harbour by art—a strong chain was drawn across the mouth of the harbour supported by some Greek and Italian vessels of war; and the ships of every Christian nation that successively arrived from Candia and the Black Sea were detained for the public service. The Emperor was assisted by some foreign auxiliaries, consisting of a body of two thousand strangers under the command of John Justiniani, a noble Genoese, and a liberal donation was advanced to these auxiliaries. In the first days of the siege the Greek soldiers fought with enthusiasm, they descended into the ditches and even menaced the enemy in their camp; but they soon found by comparison of numbers that the loss of one Greek was equal to that of twenty Turks; hence, they kept within their ramparts, content there to use their missile weapons—their inadequate stock of gunpowder was fast diminishing—their ordnance was neither heavy nor numerous, and they feared to plant them on the walls lest they should be overthrown by the explosion. Fourteen batteries from the Turks thundered at once against the most accessible places, and, however imperfect their fire, they made some impression on the walls; the Turks, pushing their approaches to the edge of the ditch, attempted to build a road across by means of trunks of trees and other materials filled in with earth—to fill the ditch was the great toil of the besiegers, many of whom were pushed headlong down the precipice and buried in the ruins. The art of undermining walls, filling subterranean passages with gunpowder and thus blowing whole

towns at once into the air, was as yet unknown; the ancient mode of attack was resorted to, that of engines for casting stones and darts, when the bullet and the battering-ram were cast against the walls, the former, from the modern invention of gunpowder; and the latter, dating so far back as the wars of Alexander.

"By the generosity of the Christian princes, whose aid was cold and tardy, the Greeks were much relieved by the arrival of five large ships from the Archipelago, the Morea and Sicily, bringing them supplies of wheat, barley, wine, oil and vegetables, but above all, of soldiers and mariners for the service of the capital. The Turkish fleet, though stretched from shore to shore, could not prevent these strangers from throwing in their supplies, since their imperfect navy consisted principally of open boats, rudely constructed, awkwardly managed, crowded with troops and destitute of cannon.* This attempt for the deliverance of Constantinople fatigued the perseverance of Mahomet, and he meditated a retreat. The reduction of the city appeared to be hopeless unless a double attack could be made from the harbours as well as from the land, for which purpose he conceived and executed a bold plan, by transporting by land his lighter vessels and military stores from the Bosphorus into the higher port of the harbour, a distance of about ten miles, where the ground was uneven and overspread with thickets; and in the course

* There appears to have been a very fierce sea-fight on this occasion. The Turkish ships were very low in the water, whilst those of the Genoese were very lofty—so that the Turks were overwhelmed by showers of shot and stones from above. The Turks were beaten off with a loss (according to their own account) of 10,000 men. Only three of the Genoese vessels reached Constantinople, two being lost. Mohammed was so incensed at the defeat, that he degraded *Pantogles* his admiral.

of a single night, a level way covered with a broad platform of strong and solid planks was constructed, and rendered slippery by anointing it with the fat of sheep and oxen; fourscore light galleys and brigantines of fifty and thirty oars were then disembarked on the Bosphorus shore, arranged successively on rollers, and drawn forward by the power of men and pullies—two guides or pilots were stationed at the helm and the prow of each vessel—the sails were unfurled to the winds, and the labour was cheered by song and acclamation; thus was the Turkish fleet launched from the declivity into the shallow waters of the harbour far above the molestation of the deeper vessels of the Greeks.*

After a siege of forty days, the fate of Constantinople could no longer be averted; many breaches were opened, and many towers had been levelled to the ground. A spirit of discord impaired the strength of the besieged; the chiefs accused each other of treachery and cowardice, and the Greek Emperor was so humbled with adversity that he would have yielded to any terms compatible with religion and honour, which forbade Constantine to resign the city into the hands of the Ottomans; and after some fruitless treaty with Mahomet, he declared his resolution of finding a throne or a grave under the walls of Constantinople.

The Sultan, now impatient to become master of this capital of the world, excited the Moslems by every promise of reward, both in this world and the world to come, to conquer the infidels. On the evening of the 27th, he issued his final orders: he assembled in his presence the military chiefs, and dispersed heralds through the camp to proclaim the duty and the motives of this perilous enterprise. Dervishes visited the tents to instil

* Gibbon.

into the minds of the soldiers the desire of martyrdom; a double pay was promised to the victorious troops, and to the intrepid soldier who should first mount the walls of the city honours and fortunes far exceeding the measure of his hopes. This diffused among the Turks so much ardour, that the camp re-echoed with the Moslem shouts of "God is God, and Mahomet is his prophet."

On the evening of the fall of this last hold of the Greeks, the bravest of them were summoned to the palace to explain to them the duties and dangers of the general assault, which was expected to take place on the following day. Constantine addressed them with much energy, and vainly endeavoured to inspire a hope which was extinguished even in his own breast. He was but feebly responded to by his hearers, who, instead of being nerved by courage, gave themselves up to despair. "They wept—they embraced; and each departing to his station, maintained all night a vigilant and anxious watch upon the ramparts. The Emperor and some faithful companions entered the dome of St. Sophia, which in a few hours was to be converted into a mosque, and devoutly received with prayers and tears the sacrament of the holy communion. He reposed some moments in the palace, which now resounded with cries and lamentations—he solicited the pardon of all whom he might have injured, and then mounted on horseback to visit the guards, and observe the motions of the enemy. The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars."*

The Sultan in his preparations for the assault was

* Gibbon.

much guided by his favourite science of astrology, and his lucky star pointed to the 29th of May, as the fortunate hour. At daybreak on that morning the Turks assaulted the city by sea and land, and the dreadful work of destruction began by the compact bodies of troops which were impelled towards the walls; the ditches were soon filled with the bodies of the slain, since not a bullet of the Christians was wasted on this dense throng which were driving towards the siege. After a conflict of two hours, the Greeks still maintained the advantage over them, and the voice of the Emperor was heard encouraging the soldiers to achieve by a last effort the deliverance of their country.

The Sultan, likewise on horseback, surrounded by ten thousand of his household troops whom he reserved for decisive occasions, directed and impelled by his voice and eye the tide of battle, and martial music acted forcibly to encourage his troops and drive them forward. The Ottoman artillery thundered on all sides, and the Turks were involved in a cloud of smoke, which could only be dissipated by the deliverance or the destruction of the Greek empire. The number of the Ottomans was perhaps fifty to one of the Greeks; the double walls were reduced by the cannon to a heap of ruins. Amidst the multitudes, the Emperor was long seen performing all the duties of a general and a soldier; he was heard to exclaim, "Cannot there be found a Christian to cut off my head?" since he feared falling into the hands of the infidels. He fell by an unknown hand, and his body was buried under a mountain of the slain. The Greeks offered no further resistance when the last

of the honourable names of Palæologus and Cantacuzene fell.*

The Turks entered the city raging more horribly than the beasts of the forest, thirsting for blood; they slew defenceless men, women, and children by thousands without the least respect to age, beauty, or condition. The wretched inhabitants fled through the streets like a herd of wild animals, where they were indiscriminately butchered. All who could, fled to the Church of St. Sophia, hoping to find shelter within its sacred walls, and within the course of an hour the sanctuary was filled with priests, monks, nuns, husbands, wives, and children; they barred the doors inside, and sought protection from the sacred dome; but the doors were broken down with axes and hammers; the Turks entered and bound them together as captives—the males with cords, and the females with their veils and girdles. In this common captivity all ranks were confounded; the father's groans or the mother's tears availed nothing with the brutal soldier. The nuns were torn from the altars, with naked bosoms, outstretched arms, and dishevelled hair, and dragged from the convents to the harem. More than sixty thousand of these wretched people were said to have been dispersed in captivity throughout the Ottoman empire. The city was given up for three days to pillage and massacre, during which time the air was rent with the cries of the victims, and the dogs ran howling into the fields; a great number of

* Some few of the Christians preferring death to slavery, sold their lives dearly, sword in hand. Among the bravest we may mention the two brethren, *Paulus and Troilus Bochiardi* (Italians), *Theophilus Palæologus* (a Greek), and *Joannes Stiavus*, (a Dalmatian). These champions, after having played havoc with their enemies, were found buried under a heap of slain.

prisoners of the first distinction, in birth, eminence, and learning, many of whom were the late Emperor's relations, were sacrificed; and the massacres and the captivities together nearly annihilated all the Greek nobility, priests, and persons of distinction. Most of the churches and monasteries were spoiled and sacked; no place, however sacred or sequestered, could afford security to the persons or the property of the Greeks, who were sold and dispersed according to the caprice of their masters. The wealth of Constantinople was granted by the victorious Sultan to his troops—it was valued at four millions of ducats; the vases and sacerdotal ornaments of the churches were converted by them to ordinary uses; the images were stripped of all that was valuable—this sacrilege began under the dome of what the Greeks called the "Second firmament, the earthly heaven, wherein was the throne of the glory of God"—that revered Basilica, where they were accustomed to celebrate all the pomp, parade, and ceremonies of their religion, under the dome of St. Sophia.

The haughty conqueror made his triumphal entry into the city through the gate of St. Romanus, attended by his grandees, pashas, and victorious generals; and as he gazed at the splendid appearance of the domes and palaces which surrounded him, his eye was attracted by the twisted column of three serpents in the Hippodrome, and with a blow of his battle-axe he shattered the under jaw of one of the monsters. He alighted from his horse at the door of St. Sophia, and entering under its lofty dome, he regarded that monument of glory as a fitting temple to be dedicated to the worship of the Prophet, and ordered the crosses to be thrown down, and the walls,

which had been covered with images and mosaics, to be reduced to their original simplicity by being washed and purified. On "the following Friday, the Muzzein ascended the lofty turret and proclaimed the *Ezan*, or public invitation to prayer in the name of God and his Prophet—the Imam preached, and Mahomet II. performed the *Namaz* of prayer and thanksgiving on the great altar where the Christian mysteries had so lately been celebrated before "the last of the Cæsars."* He then repaired to the palace, which had been the august abode of a hundred successors of the great Constantine, but was now stripped of all its pomp of royalty; nor was he satisfied until he had learned the fate of its late fallen master, Constantine: the body was recognised under a heap of the slain by the golden eagles embroidered on his shoes, and when the Greeks had bedewed it with their tears, Mahomet bestowed upon his rival a decent funeral.

During the march of pillage and destruction which took place at the monasteries, churches, and other public buildings, an irreparable loss to posterity may be deplored in the destruction of the Byzantine libraries, containing, it is said, one hundred and twenty thousand manuscripts, including the whole works of Aristotle and Homer, and the noblest productions of the science and literature of ancient Greece.

Mahomet II. established his own residence and that of his successors on the same commanding situation which had been chosen by the great Constantine; he chose a spot of eight furlongs from the front of the triangle for the establishment of his palace or seraglio, where, in the bosom of oriental luxury and grandeur, his suc-

* Gibbon.

cessors have sunk from being conquerors to be the conquered.*

Mahomet invited the Greeks to return, assuring them of their lives, their liberties, and the free exercise of their religion, in proof of which the churches of Constantinople were shared between the two religions. On the 18th June, the victorious Sultan returned to Adrianople, intent on further conquests.

Thus terminated the Greek Empire, 2205 years after the foundation of Rome, in the year of the Hejira 857, and 1123 years after Constantine (who had given his name to this celebrated city,) had removed the seat of empire from Rome to Byzantium, which was now declared to be the capital of the Turkish dominions. It was the same Emperor Constantine who changed the Roman banner from a Pagan emblem to that of the cross with a cypher expressing the name of Christ, with this device, "Jesus Christ redeemeth." In the fulness of their triumph, the Infidels gloried that the Cross had lowered to the Crescent, and they boast in their Koran that Mahomet is greater than the Messiah. The Christian world was for a time paralysed to see in the first Pagan city (subsequently devoted to Christ,) their splendid Basilica now converted to a Mosque, and the Cross superseded by the Crescent.

Mahomet II., who was now styled by the Turks "the glory of the annals of the Ottoman race," was by no means satisfied with his success in taking the city of Constantinople, which only stimulated his ambition to new undertakings. He continued his conquests over

* The great wars between Mohammed and Scanderbeg, (king of Epirus) are written at large by Marinus Barletius, in thirteen books, *De vita et gestis Scanderbegi*, (1450 to 1467).

the Emperors of Caramania, Bosnia, Wallachia, and Albania, who all submitted to the haughty conqueror. He entered Servia with 20,000 men, and made it tributary to him; he laid siege to Belgrade, but was defeated by John Hunniades,* both by land and by sea; he then directed his armies towards the Morea and the Egean Sea, and in 1459 the whole country of the Morea became subject to him, and was added to the Turkish Empire. He drove the Genoese from the Crimea, the Venetians from Negropont, and debarking his troops in Italy, he invaded Otranto, and struck terror amongst the Christians. He then conquered Trebisonde, the retreat of the Comneni, who had dignified it with the title of an empire, and put all the family of the Emperor to death; but the haughty conqueror was now suddenly checked in his profligate career by an Epirote by nation, George Castriot by name, who defeated the Turks before Epirus, although with very little loss on his part. Three large Turkish armies were successively overthrown by this intrepid and skilful Epirote, with whom the Sultan, tired of his disasters, solicited a truce;† but

1459

* *Matthias Corvinus* was the younger son of the most famous captain, *Jo. Huniades*, whose elder brother, *Vladislaus*, slew *Ulricus*, Count of Cilie, and uncle to *Ladislaus*, King of Hungary and Bohemia.

† The Soldier of Christ Jesus, George Castriot, otherwise called *Scanderbeg*, Prince of the Albanenses and Epirots, unto Mohammed, Prince of the Turks, greeting, "Your letters (most Magnificent) are delivered unto us, wherein you write of your exceeding love and singular affection towards us * * * * but forasmuch as it seemeth good unto you to awake the same, having a long time and many years layed as it were asleep * * * As for that you requested concerning your merchants, That they may freely and safely traffique into my kingdom, I can be content to yield thereunto, * * * and wish heartily that there might be a free intercourse of our merchants indifferently with their commodities in both our kingdoms * * * So fare you well. May 30, 1461."

Castriot was deterred from it by the Venetians, who had formed an alliance with the Hungarians, for the purpose of checking the progress of the ambitious Sultan Mahomet, who, in 1466, again entered Epirus, and compelled Castriot to retire into the Venetian States, where he died. The Venetians, deprived of their intrepid defender, were soon driven from Negropont, and the reduction of Epirus and Albania immediately followed. They then formed an alliance with the Kings of Naples and of Syracuse, likewise with the Knights of Malta, who were in possession of that island. The rapid and wide-spread conquests of this Sultan diffused such a general consternation throughout Europe, that Pope Sixtus was preparing to fly beyond the Alps, when Mahomet was suddenly cut off in the fifty-first year of his age, as he was contemplating the conquest of Italy.*. "Mahomet the Great," as the Turks style him, died in 1481, after a reign of thirty years, leaving this enormous Turkish empire to his son,†

1481 Bajazet II., who had to contend with his brothers for the possession of the throne succeeded him, and added Croatia and Caramania to his dominions; his fleets

* He was small, square, and wiry. His complexion was Tartar-like, sallow, and melancholy. He was very learned in astrology and astronomy; and could speak the Greek, Latin, Arabic, Chaldee, and Persian languages. He left three sons, *Mustapha*, *Bajazet*, and *Zemes*, (or *Zizimus*).

† Arma manu quatiunt fratres hostilia regum,
Huic *Bajazethes*, *Zizimus* uide petit.
Bajazethes rerum potitur, Rhodon, inde quiritum
Zizimus extrema mœnia sorte petit.
Sustinet et bello, varias et pace, procellas.
Bajazethes fœlix et miser, inter opes.
Jam senio tremulus, fert bella domestica, regno,
Agnato ejectus, dira venena bibit.

PHIL. LONICER.

defeated those of Venice; he took the cities of Lepanto, Durazzo, and Madon; he plundered Syria on the one hand, and Moldavia on the other, where he committed the most horrible atrocities. The Turkish corsair Barbarossa* seized the kingdom of Algiers, which he had been called upon by the Spaniards to defend. In 1495 the first Russian Ambassador appeared at Constantinople. 1495

In the latter part of Bajazet's reign, his son Selim rebelled against him, by whom he was compelled to abdicate, and he died soon after, it is said, by poison, administered by the order of Selim. The reign of this Sultan was generally unhappy; although he did not extend the limits of his empire, yet he lost none of the conquests of his predecessors.†

Selim I. after having put his father to death, mounted the Ottoman throne in 1512. He was a great 1512

* *Barbarossa* was the son of a potter. He and his two brothers joined a body of pirates, became admiral of a fleet of rovers, seized Algiers, and conquered the surrounding country. He was killed in battle, 1535.

† Cotemporaries of Bajazet II.

Emperors of Germany	Frederick III., Archduke of Austria			1440.	54
	Maximilian III			1494.	25
Kings	of England	Edward IV.		1460.	22
		Edward V.		1483.	0
		Richard III.		1483.	3
		Henry VII.		1485.	24
		Henry VIII.		1509.	38
	of France	Lewis XI.		1461.	22
		Charles VIII.		1483.	14
		Lewis XII.		1567.	17
	of Scotland	James III		1460.	29
		James IV.		1489.	25
Bishops of Rome		Xystus IV.		1471.	13
		Innocentius VIII.		1484.	8
		Alexander VI.		1492.	11
		Pius III.		1503.	26 days.
		Julius II.		1503.	9

conqueror, active, gallant, and cruel. His short reign is considered by the Turks as one of the most glorious in their annals. Immediately on his accession, he ordered his brother Korkied and five of his nephews to be murdered; he then marched against his brother Ahmed, whom he defeated, seized, and murdered. He annexed to his dominions Armenia and Diabecker; and in a war with Persia, he routed the Shah Ismail in a decisive battle, and took the strong city of Tauris in 1514; but his most important conquest was that of Egypt, including Syria, which had been governed by Sultan Tuman, Bey of the second dynasty of the Mamalukes. At the great battle of Matanee, the Sultan fell into his power, and thus terminated the kingdom of the Mamalukes, and the power of the Abbaside Caliphs. Egypt has from that time remained a province of Turkey. Al-Matawakkel, the last Caliph, was taken prisoner; he was deposed from his rank, and the high dignity of the Caliphate was transferred by him, by a solemn deed, to the Sultan Selim, in 1516, who then succeeded to its privileges and powers, as the legitimate successor of Mahomet; the Turkish Sultan has from that time been acknowledged by the Moslems as the supreme head of Islamism. The keys of the Temple at Mecca were at the same time given up to him by the Fatimite Shereiff, which conferred upon him the ecclesiastical supremacy over all the Moslems.*

1516

* At this time *Campson Gavrus* was Sultan of Egypt. He appears, from the chronicles, to have been a man of superior abilities, although much disliked by the troops.

"Fortuna cœca et surda, verè diceris.
Et mente una prædita.
Ad alta tollis scamna in imo conditos,
Ut mox cadunt profundius."

The Sultan returned to Constantinople with the spoils of Egypt, with which a thousand camels were laden. Selim was feared amongst his own people as much as amongst his enemies; they distinguished him by the name of "Javus" or "Ferocious;" he was a zealous Soonite, and had resolved to exterminate all the "Shiites," or Persians, who lived in his empire, and caused a great number of them to be put to death; he also resolved to kill all the Christians that would not adopt the Mussulman creed, and to subdue the whole of Persia. He was only prevented from attempting it by death interposing, in 1520, in consequence of his passion for taking opium, having reigned only eight years.

He was succeeded by his son Suliman, who was the greatest Sultan of the Osmanlies, and his reign may be deemed the most important of Turkish history. He invaded Hungary, and besieged Vienna; and Moldavia submitted to his authority. He took the island of Rhodes from the Knights of St. John, after a most gallant defence, and Barbary also acknowledged his sway. His fleets in the Archipelago, in the Adriatic, and in the Red Sea, sailed victoriously even to the Indies. He attacked Hungary in 1525, and the fatal field of Mohatz witnessed the overthrow of the Hungarians, and the death of their king, Louis, who fought the Turks with a very disproportionate force; after this, Buda fell into their hands, where Suliman is said to have murdered all the garrison, and to have inflicted enormous cruelties. Suliman then proceeded to the siege of Vienna, which was so resolutely defended that the Turks were forced to abandon it; the Germans acquiring new courage from their successes, drove the enemy from every part of their dominions. This

1520

Sultan now directed his arms towards the nations on his eastern frontiers; Georgia was reduced, and Bagdad fell into his hands. Suliman, more enlightened than his predecessors, cultivated alliances with Christian Emperors: his friendship was even courted by Francis I., for the purpose of counteracting the designs of his powerful enemy, Charles V.; but his reign was marked by the most horrible atrocities. Being jealous of his son, Mustafa, he caused him and his grandson to be strangled in his presence; his third son, Bajazet, with five of his children, were ordered to be destroyed by him.*

In 1534, Barbarossa seized the kingdom of Tunis, which was incorporated into the Ottoman empire. The Sultan then marched towards Persia, which was governed by Shah Thasmasp: he took Bagdad from them: but, in 1554, Suliman gave up his conquests, on the condition that the Shah should not aid his rebellious subjects, who were then in revolt in some part of his dominions. He again took the field against Ferdinand of Austria, who was compelled to cede the greater part of Hungary, with the capital, Buda, by a treaty concluded in 1547. Two years after, fresh hostilities broke out; and, after a long war, in which Hungary and

* The Turks are not the only people we read of in history as destroying "the seed royal;" we find that the Kings of Israel and Samaria did the same: Jehu ordered all the sons of Ahab to be destroyed,—"They took the king's sons and slew seventy persons, and put their heads in baskets, and sent them to Jezreel." "So Jehu slew all that remained of the house of Ahab in Jezreel, until he left none remaining." Athalia likewise, the mother of Ahaziah, is said to have destroyed "all the seed royal;" but we find that "one of the king's sons was hid by his nurse in the bed chamber;" so our subsequent history will shew that one of the "seed royal" of Othman's house was hid among the *stuff*, to preserve the imperial line from the fury of the Jannissaries.—Au.

the adjacent provinces were dreadfully ravaged, a peace was concluded in 1762, by which Suliman retained possession of his conquests, and agreed to pay an annual tribute for his part of Hungary (the upper part) of 30,000 ducats. This Sultan created a navy, at that time the best in the world; and defeated the united fleets of Spain and Italy, off the African coast, within the limits of Tunis. In the Red Sea the Turks sailed along the whole coast of Arabia, from Suez to Busrah, and the Turkish admiral took the town of Muscat. Suliman resolved on the conquest of Malta, and a powerful fleet left Constantinople for that purpose, in the beginning of 1565; but the expedition failed, after a siege of five months. 1762

Intoxicated with glory, this Sultan's ambition was boundless: conquest was his object, and on the means of attaining it he thus expressed himself:—"I need not war for riches, but for honour, fame, immortality, and the extension of my empire; for it is the property of a Sovereign royally descended, by strong hand to take from others, and to invade others, not from a covetous mind, but from the honourable desire of rule and sovereignty; for while my neighbour standeth, I count it just by force of arms to remove him." He reigned forty-six years, and the Turks honour him with the name of "The Wise and Magnificent." By the wisdom of his laws he strengthened his own conquests, and those of his predecessors. His reign may be considered the most splendid epoch of the barbaric glory of the Ottoman empire, which, at this time, had attained the summit of its power. By his conquests, his laws, and his splendour, he has deserved the title of "Great," given to him by Europeans. Suliman renewed the war in Germany, and

notwithstanding his old age, he took the command of the army in person, hastened on to Hungary, and died in his camp, in September, 1566.* 1566

From this period, the great power of the Turks, which had been built up with so much blood, and with so much suffering to the human race, seems to have declined. Up to this time the Ottoman princes were warlike and active, impressing their subjects with obedience, and their enemies with terror. The heirs to the throne were educated in the council and the field. From early youth they were entrusted by their fathers with the command of armies, and with the government of provinces; and this manly education, which was often productive of civil war, must have essentially contributed to the discipline and vigour of the monarchy.

In the reign of Suliman, poetry, the arts and sciences flourished. The body of the Ulemas † was organized, and received great privileges in matters relating to their property. The finances of the government, during this reign, were in a flourishing state, notwithstanding the Sultan's liberality, and the vast expenditure occasioned by numerous wars. He was only once obliged to raise an extraordinary poll-tax, in order to augment the pay of

* Upon his tomb was engraven in Greek, Turkish, Sclavonic, and Latin, this short epitaph:—

"Hic Maximus adsum *Selymus*, qui orbem domui,
Non Bella relinquo sed pergo inquirere,
Non ulla me fortuna potuit everterere:
Licet ossa jacent, animus quærit."

† The Ulema is a body of students from which the magistrates and priests are selected. This body is very powerful and have a court of their own, the *Nakib*, wherein only can they be tried. The *Mufti*, or head of the Ulemas, is exempt from capital punishment, and his property cannot be confiscated.

the Jannissaries. The administration of the Sultan's extensive domains was admirably carried out, and several edicts were issued to ameliorate the condition and to regulate the taxes of the "Rayahs."* The criminal code was revised and enlarged by severe laws against the life and property of the Osmanlies, the "Rayahs," and even the slaves. During this reign the use of coffee became general in Turkey.† The decline of the Ottoman empire went gradually on, which, according to their own historian, "Kuchi Bey," was owing to the following causes: —Suliman, always at the head of his armies, entrusted the state affairs entirely to the Divan, over which he seldom presided; and the administration of the provinces was often committed to Jews, Greeks, and others, who impoverished the people, though they filled the imperial treasury. Luxury was introduced by the great, who had enriched themselves with the spoils of many countries. This spread not only amongst all classes, but extended even to the army, which became at length more eager

* The Turks treat the Christian Greeks (14,000,000) as *Rayahs*, i. e., men so degraded that their oath cannot be taken in a Court of Justice. A Turk may, with impunity, plunder or murder a Greek in the presence of other Greeks; for if no Turk be present the case would be dismissed for want of witnesses! The Greeks have long lived in their *own* land as Rayahs, yet their history is most brilliant—their language most perfect—their science pure—their art seductive—their literature polished—their philosophy above criticism — their education inimitable—their influence unbounded, illimitable, and immortal.

† In the *Arabian Nights' Entertainment*, which are considered such faithful pictures of oriental manners, there is no mention of the pipe. Neither does the word *coffee* occur in those immortal tales. But now, such is the necessity felt by the Turk for smoking and coffee, that so soon as the gun announces sunset, during the fast of the RAMADA, before he thinks of satisfying his hunger with solid food, takes his cup of coffee, and lights his pipe.

for plunder than for victory. From this period the history of the Turks is made up more of bloody struggles amongst themselves, than of foreign conquests.* The enervating life of the Seraglio unfitted the Sultan to take the head of his troops personally and to lead them to victory. He abandoned the duties of his sultanate to his lieutenants.

1566 Selim II., who succeeded his father, was the first to entrust his armies to the Grand Vizier, who henceforth became the leader of the Turkish troops. The first defeat of the Turks was at sea: a great naval battle was fought between Lepanto and Patras, on the 7th of October, 1571, between the Moslems and the combined Christian powers in the Mediterranean. The Turkish fleet, consisting of no less than 335 vessels, had on board some of the best Mohammedan troops, whilst the confederate fleet, consisting of 200 galleys, with smaller vessels, had no less than 20,000 soldiers on board, beside their crews. Upwards of 30,000 Turks are said to have lost their lives in this great engagement, and the Christians, redoubling their efforts, almost completed the destruction of the adverse fleet, by the battle of Lepanto.† Selim continued

* Cotemporaries of Selymus I.

Emperors of Germany	. . . .	Maximilian I.	1494.	25
		Charles V.	1509.	39
Kings	of England	Henry VIII.	1509.	38
	of France	Lewis XII.	1497.	17
		Francis I.	1514.	32
	of Scotland	James IV.	1489.	25
		James V.	1513.	22
Bishops of Rome	. . . .	Julius II.	1503.	9
		Leo X.	1513.	8

† The Battle of Lepanto may be called one of the decisive battles of the world; it was, in fact, a death-struggle between the Christians and Mohammedans. The loss of the Christians was 7566, amongst whom were *Jah* and *Bernardinus*, of Cordova, in Spain; *Horatio*

the war against the Venetians, from whom he took Cyprus, and overran Moldavia and Wallachia. He continued his barbarous warfare against the Hungarians, but with very variable success; indeed, at this period it may be said, that the power between the Turks and the Christians was nearly balanced.*

Selim died three years after the battle of Lepanto, and was succeeded by Murad, or

Amurath III., in 1574, who gave himself up to his astrologers, to his women, and to his eunuchs. 1574
He disdained military glory, and was held in great contempt by the Jannissaries, who revolted against him several times. The custom of destroying all the regal competitors to the throne was not omitted by him; five of his brethren† were strangled in his presence. This barbarous policy of the sovereigns of Turkey was viewed by them as the only guarantee for their safety. The Turks have a superstitious veneration for preserving one branch of the imperial house of Othman; but where there were two, the reigning Sultan was always liable to be deposed.

During this reign, diplomatic relations were, for the

Caraffa, and *Ferantes Bisballus*, *Virginius* and *Horatius*, noble Romans, of the family of the *Ursini*. Of the Venetian nobility, thirteen. *Augustinus Barbadicus*, *Benedictus Superantius*, &c., all of the Order of Senators. Of the Knights of Malta many were slain. (*Joachim Spart.—Rod. of Hamb.—Fra. Drost*, &c.)

* Cotemporaries of Selim II.

Emperor of Germany	. . . .	Maximilian II. . . .	1565. 12
Queen	of England	Elizabeth	1558. 45
Kings	of France	Charles IX.	1560. 14
	of Scotland	Mary	1543. 20
		James VI.	1567. 22
Bishops of Rome	. . . .	Pius V.	1566. 6
		Julius XIII.	1572. 12

† Viz., *Mustapha*, *Solyman*, *Abdulla*, *Osman*, *Tzihanger*. The mother of *Solyman* was so affected that she committed suicide.

first time, established by Turkey with the different states of Europe;* and we hear of a commercial treaty being concluded between England and Turkey, by Edward Berton. Amurath died in 1595, and was succeeded by his son,

1595 Mahomet III., who began his reign by causing nineteen of his brothers to be strangled. The Turks had now lost much of their self-confidence, and did not disdain to call in the Tartars to their aid against an enemy whom they had formerly despised;† but their

* (FORM OF LEAGUE.)

"The League betwixt the most puissant and mighty princes, Sultan *Amurath*, the Turkish Emperor, and *Stephen*, King of Polonia: agreed upon and concluded at Constantinople, in the year of our Saviour Christ Jesu, 1577, and of the Prophet Mohammed, 985.

"I Sultan AMURATH, the son of SOLYMAN CHAN, the son of SELYM CHAN, the son of BAJAZET CHAN, the son of the Great Emperor, MOHAMMED CHAN, &c., Prince of these present times, the only monarch of this age, of power able to confound the power of the whole world, the Shadow of Divine Clemency and Grace. Great Emperor of many Kingdoms, Countries, Provinces, Cities, and Towns, Lord of Mecca, *i. e.* of the House of the Glory of God, of the Resplendent City of Medina, and of the most blessed City of Jerusalem, Prince of the most fruitful Country of Egypt, Imen, Zenan, Aden, and many other such like: In most loving manner declare, That the most glorious and renowned STEPHEN, King of *Polonia*, Great Duke of Lithuania, Russia, Prussia, Massovia, Samogitia, Kiovia, Livonia, and many other Countries more: Prince of the courageous followers of JESUS, Governor of all the affairs of the people and family of the Nazarites, the welcomest cloud of rain, and most sweet Fountain of Glory and Virtue," &c.

This is merely the recital of a deed, which might amaze a modern special pleader.

† As a specimen of the manifestoes of the period, we give this translation (from the original Tartar) of the "commencement" of an Epistle:—"Cham KAZIKIERI, unto the King of POLONIA and SWEDEN, our Brother, one of the Great Lords among the Christians, humbly boweth his head. *First*, we signify unto you, That Aaron, Palatine of Moldavia, was a forsworn traitor," &c.

combined forces could not withstand the confederated Christians, who defeated them in many engagements, and many cities fell into the hands of the conquerors. In a short time the Turks were driven from every place which they held in Transylvania, Moldavia and Wallachia. This short reign of eight years was full of disasters. In Hungary, the plague and famine made such havoc with their troops, that out of 85,000, in a short time only about 8000 remained. The Jannissaries were very turbulent, and attempted to depose Mahomet, but failed. He died in 1603, leaving the throne to his second son,* 1603

Achmet I. (the eldest son having been strangled). This Sultan, enervated by the life of the Seraglio, neglected his troops, and thus lost Bagdad, Georgia, Erivan, and other provinces, to the Shah Abas of Persia, which the great Suliman had conquered from the Persians.

This war lasted ten years, when Achmet was at length obliged to give up Daghistan, Georgia and Erivan. The Turkish commander in Hungary was likewise unfortunate, a circumstance which led to the treaty of peace of Sitvarok in 1606, which may be considered as the first truce (of international law) between Turkey and the European powers. The Sultan recognised the Emperor as his equal, by giving him the title of "Padishah,"

* Cotemporaries of Mohammed III.

Emperor of Germany		Rodolph II.	1577
Queen	of England	Elizabeth	1558
Kings	of France	Henry IV.	1588
	of Scotland	James VI.	1567
Bishops of Rome		Clemens VIII.	1592
		Leo XI.	1605
		Paulus V.	1605

when the tribute which Austria had to pay for her part of Turkey was abolished;—Achmet concluded a commercial treaty with the United States of the Netherlands;—Turkey was as yet a powerful state, but gradual dissolution became apparent during the reign of this weak Prince, who was governed by women and favourites:—he died in 1617, and left his brother,

1617

Mustafa I., to succeed him, who was dragged from a cell at the age of twenty-five, where he had been industriously concealed by the Divan, lest an heir might be wanting to the throne of Othman. The horrid custom of putting to death the brothers and nephews of the reigning sovereign was continued by this Sultan, by whose order all the sons of Achmet were destroyed, although his brother had settled the succession upon him in preference to his own sons, whom he recommended to Mustafa's protection, who, besides offering great indignities to the European Ambassadors, is said to have given orders to have all the Christians in Constantinople massacred; being an idiot, and therefore cruel, the Grand Vizier found it necessary to depose him at the end of six months, in 1618, and he was succeeded by

Othman II., who, fiery, proud and blundering, undertook a war against the Poles, contrary to the advice of the Divan. The Poles were at this period a military power, not inferior to any in Europe, and in this war the Turks sustained heavy losses. Othman endeavoured to abolish the Jannissaries, who revolted against him; but they, entering the Seraglio, demanded the deposed Mustafa, who was found shut up in a vault, and was again elevated to power. Othman was sent to the Castle of the Seven Towers, where he was put to death, it having been previously ascertained that two of

1618

his brothers were yet living to perpetuate the Imperial House. This is the first instance we have in Turkish history of a Sultan being put to death by the hands of his rebellious subjects.

The formerly deposed Mustafa once more upon the throne, shewed himself more imbecile than before. The empire was now in a most deplorable condition —the Sovereign an idiot, and the next heir a child— the troops were becoming mutinous and destroying each other—rebellion spread itself rapidly, and the treasures of the Seraglio were dissipated by the Jannissaries, to whom it was usual to give immense sums on every accession to the throne: they at length openly plundered the royal treasure, and the mint was consequently removed within the Seraglio walls, where it now remains. The Pasha of Erzroum then marched towards Constantinople to subdue the Jannissaries and to declare in favour of Amurath. Mustafa was once more deposed, in 1622, and put into a tower of the Seraglio, where he was soon after strangled, when 1622

Amurath IV., brother of the unfortunate Othman, then only fourteen years of age, came to the throne.* He was endowed by nature with great physical strength and fiery passions; his activity acquired for him the popularity of the troops. He is described as one of the most ferocious despots that ever disgraced human nature.

* Cotemporaries with Morat, or Amurath IV., eleventh Emperor of the Turks.			
	Emperor of Germany		Ferdinand II.
	Kings	of England	Charles I.
			James II.
		of France	Louis XVI.
	Bishops of Rome		Urban VIII.
			Gregory XV.

Having murdered his uncle and two of his brothers, he expressed a desire to be the last of his race, and had destined his throne for the Khan of Crim-Tartary. At the age of twenty-four, he took upon himself the reins of government, and was able to suppress sedition by the most arbitrary power for his personal gratification, and carried his victorious arms into many countries, declaring that "all Christian kings ought either to receive the Ottoman laws, to pay him tribute, or to try the sharpness of his sword." He declared war against the Poles, and obliged them to agree to the payment of a large yearly tribute, and to deliver to their conquerors a considerable portion of the territory of Kaminieck. During this reign, the wars between the Turks and the Western States of Europe were frequent, but without any decided advantages on either side. Amurath marched a large army into Persia and utterly destroyed Tauris by fire and sword. He undertook the siege of Bagdad, which was taken on the 6th January, when he shewed his ferocity by the massacre of 30,000 Persian prisoners. On setting out for this expedition, he caused another of his brothers to be strangled. His amusements were cruelties, such as destroying his subjects by shooting at them with arrows from his kiosk on the banks of the Bosphorus. Whilst declaring war on all sides, and breathing vengeance against the whole of Christendom, which he threatened to subdue to the yoke of Mahommedanism, this despot fell a victim to his passions and drunkenness, in the year 1640, and was succeeded by his brother,

1640 Ibrahim I., the only remaining heir to Othman's throne. This prince is said to have been weak and deformed in body, as well as having a natural imbecility

of mind, which was augmented by long confinement in a tower of the Seraglio. Intoxicated with his change of fortune, and dazzled by the splendour of his throne, for which he had exchanged the horrors of a dungeon, Ibrahim was unfitted to wield the sceptre of empire, and suffered himself to be governed by the luxuries of the Harem. He was deposed by a fetva from the Mufti, whose daughter he had seized: this, amongst other outrages, was the cause of his downfall. The Mufti summoned him to appear and to administer justice to the people—this Ibrahim treated with contempt. The Pontiff then declared, that "he who obeyed not the laws of God was no true Mussulman, and though the person were the Sultan himself, yet having become by his filthy actions an infidel, he was fallen from the throne. This fetva had so great weight with the Jannissaries that they deposed Ibrahim in 1646, and sent him to his former prison, where they caused him to be strangled. 1646

The conquest of Asoph from the Cossacks, and a war with Venice, which resulted in the temporary conquest of a part of Candia, were the most remarkable events of this short reign. The decline of the power of the Osmanlies now became more conspicuous, in the abuses,* violent measures, and frequent revolts of the Jannissaries, whose power was then as dangerous as that of the Prætorian Guards, under the Roman Emperors. The

* The Turks are a non-progressive people: their faith forbids them to change—whilst their education is of the lowest order, if that can be called education which amounts to the repetition of a few verses of the Korân, written in a language the majority of the people do not understand. The only hope for the civilization of Turkey is that the Turks will cease to be Moslems, and *progress*, as the Chinese have ceased to be disciples of Fo, and are *progressing*.

once powerful Grand Vizier, Achmet Pasha, shared the fate of his Master.

1646 Mahomet IV., at the age of seven years, succeeded his father; but during his minority of ten years the Ottoman empire was ruled by his mother, "Mah-peiker," or "Moon-face," aided by the principal Pashas. This was an epoch of the most tremendous political storms. The single fact of the Jannissaries having chosen a boy in preference to a man, proves the turbulent haughtiness of this body, and the degenerate character of the late Sultan. The Seraglio itself was divided into different factions, each claiming the guardianship of the young Prince. Rebellion broke out in Egypt and Damascus. Constantinople was in a state of insurrection; for several days the city was given up to pillage and to all the horrors of anarchy. The people came to the gates of the Seraglio, demanded the deposition of the Grand Vizier, and even threatened the Sultan; whilst a revolt of the pages in the Seraglio was a dangerous event, which led to their putting to death the old Sultana, who was strangled. Mahomet then chose Achmet Kiuperli, the Pasha of Damascus, for his Grand Vizier, who, although at the age of eighty, by his prompt measures, and going through the city with the young Sultan, soon restored tranquillity, and some of the rioters were put to death. The minds of the common people were completely discouraged by the frequent defeats which the Ottoman arms had sustained; but Kiuperli had the art of inspiring them with religious enthusiasm, which, when properly directed, is a most powerful engine for daring undertakings. The predestinating creed of the Prophet was forcibly inculcated by the vizier, which enabled him to lead them forth and to combat the Christians with great success, who

were defeated in almost every quarter, and Candia, Podolia, and the Ukrain, fell into the hands of the Turks. Numerous wars were undertaken during this reign. Tenedos and Lemnos acknowledged the sovereignty of the Grand Signior; Germany was invaded by the Turks, and the old vizier advised his master to remove his court to Adrianople, in order to prosecute the war with more vigour; but after Kiuperli's death Turkish affairs fell into great confusion, and a treaty of peace was concluded between the belligerents at Carlowitz, by which the Germans retained possession of Transylvania, but the banat of Temeswar and a part of Sclavonia were yielded to the Turks—a defined boundary was fixed on between the German and the Turkish territories, and the truce was to continue during twenty-five years. Treaties were entered into by the Turks with other powers of Europe; by that with the Poles, they were to retain Raminieck, Podolia, and the Ukrain, whilst Moldavia was to belong to the Turks. The Venetians retained several parts of the Morea, which the Turks most unwillingly ceded; but soon after, they took advantage of some commotions which prevailed amongst the European Powers, and drove the Venetians from that part of their territories.

Candia was invested by the Turks in 1667.* The brave garrison resisted their attacks with heroic cou-

* The Island of Crete (the modern Candia) is celebrated both in ancient and modern history. Many myths refer to this spot. Jupiter was born here, and Mount Ida is here situate. It has been the site of murderous wars between the Venetians and Turks—the far-famed siege of Candia lasted nearly twenty-four years, in which struggle nearly 150,000 men perished. Among the earliest monarchs were Rhadamanthus and Minos, whose laws and policy were so much praised. ' At the time of the siege of Troy, Crete is mentioned as containing 100 cities, which a modern traveller says are still traceable.

rage, but the assailants gave them continued alarms by intercepting their provisions and plundering the country. As the Turks were not strong enough to prevent fresh supplies being thrown into the place, they lost all hope of reducing it by blockade, and therefore renewed their attacks with the utmost fury. The garrison, however, held out with unparalleled bravery until the latter end of September, 1669, when it surrendered on honourable terms, after having made above a hundred sallies, and lost above thirty thousand men. The Turks are said to have lost upwards of a hundred and eighty thousand men before this strong fortress fell into their hands, the greater part of which was then reduced to a heap of rubbish and exhibited a frightful scene of desolation. All the bells of their churches and houses had been either carried off by the besieged or spent in defence of the town, which was so miserably depopulated, that, except the garrison, who marched out to the number of four thousand men, scarcely forty inhabitants were left, including Jews, Greeks, and Venetians: the whole loss of the Christian was computed at forty thousand.

A second time Vienna was besieged by the Turks with 100,000 men, including cavalry, infantry, and artillery. This capital was gallantly defended by the Polish king, John Sobieski;* and after cannonading the

* Sobieski, *John III.*, received his education at Paris in 1665—was made Grand Marshal of the Polish armies, &c., afterwards Palatine of Cracovia. He gained the famous battle of Choczin, on the Niester, in 1673, in which the Turks lost 28,000 men—this raised him to the throne of Michael. In 1683, he marched to the relief of Vienna, then besieged by the Turks. The terror of his name was such that the Turks fled at his approach, and left behind them the great standard of Mohammed, which the conqueror sent to the Pope with this message —(imitating Cæsar)—"I came, I saw, God hath conquered." This

city for three months, the Turks raised the siege. Subsequent disasters brought down the fury of the Janissaries upon Mahomet, and he was deposed in 1687, in favour of his brother, Suliman II., after a reign of forty-one years.

This prince had been fifty years in captivity when he mounted the Ottoman throne. Fearful, irresolute, and minutely devout, he gave himself up to his devotions, during which time his empire was given up to the most wretched internal disorders. But another Kiuperli appeared on the stage to regenerate the Empire: brave and warlike, he struck terror into the minds of his enemies, and died on the field of battle by a musket ball,—this caused the defeat of the Ottoman army, and Hungary was lost for ever. The reign of this Sultan was short, (only eight years,) and he was succeeded by 1687

Mustafa II., son of Mahomet IV., who mounted the throne in 1695, and shewed a warlike disposition by taking the command of the army. It was during this reign that Peter the Great, having concluded a treaty with Austria, declared war against the Turks by laying siege to the fort of Asoph,* which he was obliged to abandon, when a treaty was concluded between the belligerents for two years. The Osmanlies now felt the decline of their power—the causes of it consisting principally in that vicious system of administration already alluded to. An insurrection was prepared, and a well-organized body of rebels marched to Constantinople, when Mustafa was deposed in 1703 in favour of his brother, 1695

really great man died at Warsaw, 1696.—*Vide*, Life of Sobieski, by Coyer.

* See *Lives of the Sovereigns of Russia*, vol. i., p. 186.

1703 Achmet II. It was reserved for this Sultan to receive Charles XII. of Sweden into his dominions, to whom he granted an asylum at Bender after the king had lost everything at the battle of Pultowa.* Charles was treated generously by the Grand Signior, by whom he was at length persuaded to declare war against the Russians, in 1711, which proved most disastrous to Peter and his army, who, on the banks of the Pruth, were surrounded by the Turkish forces, and must inevitably have been cut to pieces from the great disparity of numbers, had not the treaty of Fulksen been fortunately entered into for their rescue, which was suggested and carried out by the Tzarina Catherine, who accompanied her husband on that memorable expedition.

The European Powers had continued to cultivate the friendship of the Turks, although the latter always held them in the greatest contempt. When the French Ambassador communicated to the "Reis Effendi," or foreign minister, at Constantinople, the splendid successes of his master, Louis XVI., he replied, "What care I whether the dog eat the hog, or the hog the dog, so that the interests of my Sovereign prosper?" and about the same time the Grand Vizier advised the Sultan to confine all the Ambassadors on a small island near Constantinople, as "leprous, infectious, unclean persons." No Mussulman even of the lowest condition would rise from his seat to receive an Ambassador. Court etiquette and the usages of their laws implied the most barbarous insolence.

The Island of Corfu was invaded by the Turks, who were defeated by Prince Eugene, at Peterwarden, on the 25th July, and Count Munich defeated them again on

* See *Lives of the Sovereigns of Russia*, vol. i., p. 245.

the 8th August, near Chochzim, which led to a peace between the Emperor and the Ottoman Porte at Belgrade, on the 21st August. Achmet had never been able effectually to quell those disorders which elevated him to the throne. In fifteen years he had as many as fourteen viziers. He tried for a long time to get rid of his troublesome guest the King of Sweden, through whose intrigues and importunities he at length declared war against Russia. He found a pretext for war against Venice, which was attacked by this Sultan, in which he was victorious—he led his army into Greece, and the Morea was conquered in one campaign; he then declared war against Persia, when the victorious Turks acquired a considerable share of the north-western part of that country; but on the hostilities being continued between the belligerents, the Shah Shamasp recovered the provinces which had been conquered by Turkey. These and subsequent disasters of the Turks led to a revolt of the Jannissaries and to Achmet's being deposed by them in 1730, after having obtained from the pusillanimous Sultan the heads of all his ministers. During this reign European arts and sciences found their way to Constantinople, and the first printing office was established, under the patronage of the Grand Vizier Ibrahim, by a renegade Hungarian, who in the course of twelve years published sixteen works, principally historical. Achmet was deposed by the Jannissaries, which was principally brought about by Patroni Kalil, a native of Albania, who, from a common soldier, became the arbiter of the Sultan's throne. Since it illustrates the character of Sovereign and people, the following particulars may be deemed interesting:—

Patroni, with a few desperate followers, assembled at the Atmeidan, a plain near the city, and gathered a great number in his train, of those whom he obliged to shut their shops, and they were pressed into the ranks of rebellion. The mob rapidly increasing, they sacrificed all who would not join them, and in this way the work of blood commenced. A divan was hastily convened at the palace, the Grand Signior sent the principal officer of the "Bostangis" to command the rebels to surrender: this command they treated with contempt, and declared that they would not lay down their arms without a redress of those grievances which arose from the iniquitous government of the Grand Vizier Ibrahim, who, taking advantage of the imbecility of his master, had been most rapacious in his exactions on the people. In his treasure were found after his death four iron chests, three of which contained eighteen leathern bags with sixty thousand sequins in each, and the other contained a great quantity of precious stones: the gold alone was estimated at the value of a million and a half sterling.

The timorous Sultan caused the standard of Mahomet to be unfurled from the Seraglio walls, in the hope that the rebels would be awed by religious dread, and that they would be subdued by other forces, to whom he offered thirty crowns each for those who would enlist under his banners. But these measures were ineffectual —the rebels took possession of the arsenal—they liberated the malefactors and galley slaves, and augmented their forces to a most formidable power. The Grand Signior was then obliged to treat with them,—"What were their commands?"—they demanded the heads of the Grand Vizier, the Mufti, the Kaimakan, Mustafa

Pasha Mahommed—the Kiaya Pasha; but expressed themselves satisfied with the reign of the Sultan, and wished him long prosperity. All these officers were sacrificed to the fury of the mob, (excepting the Mufti, who was banished); and their bodies, almost naked, were sent to the Atmeidan, and exposed to the barbarous insults of the infuriated rebels, who having carried their point thus far, then declared that the Sultan had ceased to reign, and that his nephew, Mahmoud, should mount the throne. In this way the Grand Signiors of those realms have often been the puppets of their rebellious subjects; the tainted breath of treason issuing from the mouth of a common soldier being sometimes sufficient to thaw the power and to upset the tyranny of the most despotic sovereign upon earth. The pusillanimous Sultan was acquainted with the will of his rebellious subjects, by Ispiri Zadi, one of his chaplains, who entered the Seraglio, where the divan in great consternation was assembled, and said, "The rebels will not on any account submit that Achmet shall reign over them any longer; all my endeavours in favour of the Sultan are rendered abortive by the fierceness of their animosity. It is in vain to flatter ourselves any longer that we shall be able to alter their resolution." He then went to the Sultan's apartment to inform him of this decision on the part of his revolted subjects.

On entering the royal presence, the Sultan thus addressed him, "Are the rebels yet at the Atmeidan, and why do they not retire?—I have shown them more favour than I ought. I have offered to do them justice on those of whom they complain, and I have promised them large presents. What would they have me to do?" To which the chaplain replied in a bold undaunted voice: "Thy

reign is finished, thy revolted subjects will no longer submit to thy dominion." The astonished Sultan, instead of striving to arrest the march of treason, immediately went off to the apartment of his nephew, Mahmoud I., and taking him by the hand, conducted him to the throne which he had so pusillanimously abdicated, and saluted him as the new Sovereign over the dominions of Othman. "Remember," said he, "that your father lost the place in which you are now seated, by his blind complaisance for his Mufti, Feizgallah Effendi, and that I lose it myself by having trusted too much to my Vizier, Ibrahim Pasha. Learn from our examples not to confide in your ministers without due circumspection. If I had always followed my own maxims, I should never have left mine so long in place, or omitted to have demanded frequent and regular accounts of the affairs of the empire. Perhaps I might have finished my reign as happy as I began it—farewell! I wish that yours may be more happy, and I hope you will have proper regard for me and my children, whom I recommend to your care." The captive Sultan then retired to the apartments which he had previously occupied: thus exchanging a throne for a prison.

The leader of the rebellion, Patroni Kalil, appeared before his new Sovereign, Mahmoud I., who owed to him his diadem, and fell on his knees to kiss his hand. "What can I do for you?" said the Sultan. "My wishes are accomplished," he replied,—"that of seeing your highness on the throne of the Ottoman empire. With regard to the future, I know that I have nothing to expect from you but an ignominious death." The Grand Signior replied, "I swear I will never do you any harm; tell me only what recompense I can make

you and I grant it before you ask." "Since your royal goodness is without bounds," replied Patroni, "I desire that you will suppress all the new imposts with which your subjects have been loaded under the late administration." The Sultan having acceded to this request, dismissed Patroni, who was soon again summoned before him on a different occasion.

The rebels still continued in arms, plundering the people, in which Patroni so distinguished himself that it became the prelude to his downfall. The Sultan invited him and his two principal accomplices to court—Mouslouk, and the Aga of the Jannissaries—on the pretence of naming them to be the governors of distinguished provinces. At eleven in the morning they attended with a retinue of twenty-six persons, whom they left in the first court, and were themselves conducted to the Chamber of the Sun at Odassi. Here they found the Mufti, the Grand Vizier, and the officers of the court, seated according to their rank, with numerous officers of the "Bostangis" surrounding them. The Vizier opened the assembly, and said to Patroni, "The Grand Signior has made you Begler Bey of Romania, and has given you the command of thirty thousand men. He next spoke to Mouslouk Aga, in these terms: "His Highness has appointed you Begler Bey of Natolia, with a body of troops under your command." And then turning to the Aga of the Jannissaries, he acquainted him that he was appointed Pasha of three tails. Thus was he going on when Mustafa Aga cried out aloud, "Let all the enemies of the state be extirpated." Immediately, thirty of the officers of the Bostangis fell with their sabres on the traitors and cut them in pieces, and their bodies were thrown into the court of the Seraglio. The

guard who attended them to the palace had been left in the outer court to wait the return of their masters. A messenger was then sent to acquaint them that the Grand Signior had been pleased to present their chiefs with a coat of honour; that his Highness intended to give them each a caftan, which is also a robe of favour, and requested them to come up three or four at a time, that the ceremony might be well performed. The poor wretches, little suspecting that they were coming into the jaws of death, were thus butchered in parties, and, instead of a caftan, a shroud was their clothing of honour. Not returning to their companions in their new costume, they suspected that their long stay foreboded danger to themselves, and attempted to escape; the gates were closed upon them, and the whole were massacred. Cartloads of dead bodies reeking with blood now began to pour out at the gates of the palace; the dismayed multitude fled at the horrible sight, and the insurrection was completely subdued.

Mahmoud I., son of Mustafa II., was now ordered to mount the throne by the factious Jannissaries. During this reign the war was renewed against Persia with various successes; and Austria, having concluded an offensive and defensive alliance with Russia, declared war against the Porte, in 1737. The hostilities with Russia were occasioned by the Khan of the Krimea offering to assist the Porte in their war against the Persians, of which the Russians were jealous; since they pretended that a portion of the sovereignty of the Kabardars belonged to the Tzars. The war with Austria was glorious for the Porte, with whom the Emperor was glad to conclude a peace, at Belgrade, in 1739, when he ceded to her the western part of Wallachia and Servia,

with Belgrade. But the war with Russia was disadvantageous to the Turks, which led to a treaty between the belligerents, at Nissa, which was concluded a few days after that of Belgrade, by which Russia acquired the privilege of building a fortress on the Kuban, and both the Kabardars were declared independent. Mahmoud I. died a natural death, after a reign of twenty-four years, and was succeeded by

Othman III., in 1754, who, at the age of forty-two years mounted the throne of his ancestors. His mind was active and vigorous: he penetrated the abuses of his empire, and did his utmost to correct them. He reigned only three years, and was succeeded by 1754

Mustafa III. The wars were still frequent between the Porte and the powers of western Europe, without any decided advantages on either side; but not so with Russia, which country was at this time governed by the great Autocratrix of the north, Catherine II., who viewed with envy the fine provinces subjected to Turkish dominion, and eagerly sought a pretext for war with the Porte, who entered at that time warmly into the cause of the oppressed Poles, whose kingdom had been partitioned between Russia, Austria and Prussia. At their earnest solicitation Mustafa entered hostilities against Russia, without any other declaration of war than that of sending their Ambassador to the Castle of the Seven Towers, in 1769. This war was glorious for Russia,* and most disastrous for Turkey. The Russian commander, Field Marshal Romanzoff, took Bender, Ismail, Ibrahil, and other fortresses between the Danube and the Dneister; and the whole country between these two rivers fell into the hands of the Russians. They 1757

* See *Lives of the Sovereigns of Russia*, vol. ii.

attacked the Krimea on two sides, took the famous lines of Perekop by storm, and overran the peninsula from the north; whilst another body of their troops, after having conquered the Island of Taman, crossed the Cimmerian Bosphorus, and took Kertch and Caffa, in the east. The Khan, Maksoud Gherai, abandoned his capital, called Bakji-Serai, and fled to Constantinople, when the Russians caused Sahim Gherai to be elected in his place. At the beginning of the war, a Russian fleet, nominally commanded by Alexis Orloff, but really so by the English admiral, Elphinstone, destroyed the Turkish fleet, in the bay of Tchesmé, in 1770; the greatest disaster that had befallen their navy since the battle of Lepanto. The Russians then, sailing about the Mediterranean, by the means of their agents provoked an insurrection among the Greeks, and the Russian commander proclaimed their independence. The Turks being discouraged, sued for peace, and a treaty was opened at Bucharest; but the Russians requiring as a preliminary that Moldavia and Wallachia should be delivered up to them, the negotiation failed of success.

The Turks were now suffering in other parts of the world. Palestine had revolted, and Ali Bey chased the Sultan's representative from Cairo. The Russians rose in their demands in proportion to their successes, until the Turks were goaded to renew the war; and, in 1770, they commenced another campaign with great vigour, and defeated the Russian general, Essen, in Wallachia, with the loss of 3000 men. This victory inspired them with new hopes, but having divided their army into two bodies, the Russians attacked them with the most signal success, and an immense plunder fell into their

hands. The Vizier, with the remainder of his forces, retired behind the Balkan, and the Turks were obliged to evacuate Wallachia; whilst the Russian fleet, ravaging all their maritime possessions, threatened Constantinople itself. The Turks again sued for peace, and the mediation of Austria and France was offered to bring about a treaty, which being carried on for a whole year terminated fruitlessly, in March, 1773, when each party prepared for a renewal of hostilities. Mustafa, overwhelmed with his misfortunes, died soon after this period, and left his brother to terminate this disastrous war.

Abdul Hamid, a prince feeble, timid and ignorant, began his reign under the most unfortunate circumstances, since the war was then pursued by the Russians with the utmost vigour. Romanzoff's army was powerfully reinforced, and he crossed the Danube in spite of the efforts of the Turks to prevent him. From the Caucasus to the Danube the Russian arms were successful. The Turks became dispirited, and another attempt was made to negotiate peace with Marshal Romanzoff, which was signed on the 21st of July, 1774, in the Marshal's camp, at Kuchuk Kainardji, in Bulgaria. 1773

By this treaty, which was dictated by the Russian General, Russia obtained all the vast countries which lie between the Bog and the Dnieper; the great and little Kabadars, the fortresses of Asoph, Kilburn, Kertch and Yemkale, with the free navigation of the Bosphorus and the Dardanelles; the co-protectorship of Moldavia and Wallachia, and *the protectorship over all the Greek churches within the Turkish empire.* The Khanat of the Krimea was declared to be independent, but they were to render no further duties for the future to the Grand

Signior than those which they owed him as supreme Caliph of Islamism. The Khanat soon became a prey to Russia. By this treaty the Tzarina gained a vast territory, with a million and half of subjects; and her Imperial Majesty was acknowledged by the title of "Padishah," which had never before been granted to a Russian Sovereign.

The Russians after this peace despised the Ottomans for their weakness, the irresolution of their councils, and the confusion of their affairs; and it may be almost admitted, that by the treaty of Kuchuk Kainardji, Turkey was brought to a political dependence upon Russia, which the latter made them feel so sensibly that the Turks were irritated by the haughtiness of their conquerors, and declared war against them again in 1787.

At this time the Emperor, Joseph II., had entered into a treaty with Catherine for the spoliation of the Ottoman empire, who, although he had no legitimate cause of quarrel with the Turks, engaged to assist his ally, the Russians, with an army of 80,000 men. The Emperor headed his army, but proved himself more of a philosopher than a general. The campaign was opened with ardour on the part of the Russians; nor were the Turks behind with their preparations for defending themselves. Some French officers directed their artillery, and 50,000 men were marched to the frontiers. They issued a spirited proclamation to the people, and after enumerating their many complaints against the Russians, they declared, "that for all these reasons and others, either secret or public, which it is impossible to enumerate, the Sublime Porte is obliged to declare war." The justice of the Turkish cause seemed to inspire them with new vigour, and they opened the campaign with a *furore*, which, had their discipline been equal to their

bravery, promised the most glorious success; but a horde of Asiatic troops against a well disciplined army could not succeed. Their attacks were vigorous, but unsuccessful. Belgrade was obliged to open its gates to the Austrians; Cerenitz, Bucharest, and Cladovain Servia, likewise yielded to the Austrian armies. The Russian forces, commanded by Potemkin, amounted to 200,000 men. They besieged Otzakoff, which, after an obstinate defence of four months, was taken in September, 1788. They likewise made themselves masters of Akerman and Bender, soon after which the Sultan died, and left the Ottoman empire to .

Selim III., son of Mustafa, who succeeded to the throne in 1789, and proved himself to be the most 1789
enlightened Sultan that had yet directed her destinies. Although the war was still raging with his powerful enemies, Russia and Austria, yet he conceived the plan of becoming the regenerator of Turkey. The commencement of his reign was signalised with such successes by the Russians, who were advancing into the very heart of their dominions on the side of the Black Sea and by their Danubian provinces, that these misfortunes seemed to crush a destined empire—and with the Turks, as fatalists, this was sufficient to paralyse all their energies.

The principal army of the Turks, under the Grand Vizier, in Bessarabia, amounting to nearly 100,000 men, was attacked by the combined Russian and Austrian forces, not equal to half that amount, and was totally defeated and dispersed by them. Above 5000 were killed on the spot, and 10,000 in the pursuit. But defeats were now become so common to the Ottomans as to be no longer a surprise to either Turks or Russians. The whole camp, including the Grand Vizier's tents

and equipage, with 5000 loaded wagons, an immense quantity of ammunition and stores, with 100 standards and 64 field-pieces, fell into the hands of the victors, with a very small loss on their part.

But the greatest loss of the Osmanlies was the taking of the fortress of Ismail, by the renowned Russian general, Suwarrow, (which was taken, after the most horrible destruction of human life, on Christmas Day, (o. s.) 1790) of which it is said between the assailants and the besieged, "to have been one of the most bloody conflicts ever recorded in history.* The streets and passages were so choked by the heaps of dead and dying which lay in them as considerably to impede the victors in search of plunder. The rising sun on the following day exhibited such a spectacle in Ismailow as had never before shocked the eyes and feelings of the beholders. It was calculated that above 24,000 of the Turkish soldiery perished from first to last in the bloody contest. No quarter was demanded, nor would the demand have been listened to. Among those who fell were many of the bravest, the most renowned and experienced commanders of the Turkish army.

"The loss of the Russians, according to the official reports, was only 1830 killed, and 2500 wounded; whilst that of the Turks, whose numbers were very superior, amounted to 33,000 killed and wounded, and about 10,000 prisoners, including Pashas and superior officers. Amongst the prisoners were 200 Tartars, 6000 women and children, 2000 Christians of Moldavia and Armenia, and above 500 Jews." The name of Suwarrow† excited

* See *Lives of the Sovereigns of Russia*, vol. ii.

† Alexander Suwartoff entered the army as a common soldier (1742) and rose gradually to be the Russian Commander-in-Chief. In 1787, he defended *Kinburn* against the Ottoman Fleet; and, in 1789, at

terror throughout the Ottoman empire; he was compared to Timour, or Genghis Khan; and so prodigal was he of the lives of his own troops as well as those of the enemy, that he appeared to be one of the destroyers of mankind, and the Turks found a second Bajazet or a Mohammed amongst them.

The Russians now menaced Varna; their troops had opened a way to Adrianople, and the Turkish empire seemed to lie prostrate before them. The war had become one of defence only on the part of the Turks and of aggression on the part of the Russians. The Emperor, Joseph, died on the 20th of February, 1790, when the Austrians concluded a peace with the Turks, and the treaty of Szistowa was signed on the 4th of August, 1791, by which the Austrians gained only Buckavine as an indemnity for the expenses of the war. The Russians had now to conduct the war alone, which, after ten years' continuance, had cost the victors as well as the vanquished a great number of men. But the ambitious Catherine was no less ardent in continuing it; a fresh levy of troops was ordered throughout her vast dominions. The grand scheme of the Tzarina was to drive the Turks out of Europe, and to place her grandson, Constantine, on the throne of the Greek emperors.

the head of 10,000 men, relieved the Prince of Saxe Coburg, who was surrounded by 100,000 Turks—for this service he received the title of Riminiski, from the name of the river on the banks of which the battle was fought. Soon after he took Ismailow, when the Turks lost 40,000 men. He subsequently distinguished himself in the war with Poland. In 1799, he was appointed to the command of the Russian forces in Italy, in order to check the career of the French. Although opposed to Moreau, one of the most skilful of the French Generals, his retreat through Switzerland and Germany was masterly in the highest degree.

Of this she made no secret, and earnestly solicited the Ambassador of France to engage his court to assist her in the dismemberment of the Ottoman empire; in return for which she offered to cede to France the possession of Egypt, of the conquest of which she thought herself secure. The Allied Powers now interposed to mediate a peace between the Ottomans and the great Sovereign of the north, which was received by her with the utmost disdain. Her Imperial Majesty's obstinacy had nearly involved her in a war with Great Britain and Prussia. The losses of the Turks were so great, and the dangers with which the empire was overwhelmed, when the capital itself was threatened by the invaders, were so imminent, that the Grand Vizier sued for terms, and a treaty was concluded at Jassy, on the 9th of January, 1792, by which the Dniester formed the new frontier between the two empires of Turkey and Russia. Russia retained all that had been conceded to her in 1787: but the rest of the conquests were restored, with the exception of the fortress of Otchakow; and the Porte agreed to pay twelve millions of piastres, which was afterwards remitted by the Tzarina. This war is supposed to have cost the Turks 330,000 men, and two hundred and fifty millions of piastres; whilst Russia is supposed to have lost 200,000 men, and to have expended two hundred millions of roubles; and Austria lost 130,000 men, and expended three hundred millions of florins. A stipulation was also added, giving the Russians a right of interfering in the provinces of Wallachia and Moldavia, that "their respective Hospodars should continue in office during seven years, and not be removeable but by the consent of Russia. The breach of this agreement on the part of the Porte, subsequently led to

another Russian war: the Krimea was ceded to them by the Turks, and was then incorporated into the Russian empire.

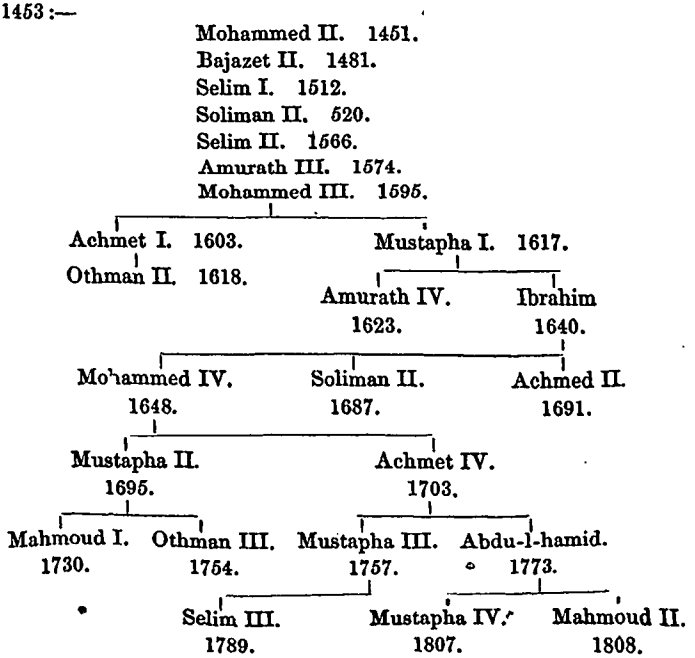
Selim now directed his attention to the reforms of his empire. This Sultan was the most enlightened man of his nation and of the East. Before his accession, whilst confined in the Seraglio, he studied both Turkish and European history, and he conceived the plan of becoming the regenerator of Turkey. He held a regular correspondence with distinguished Turkish statesmen; with Count de Choiseul, the French Ambassador; and it is said with Louis XVI., king of France. He organized the empire into divisions, and changed the system of taxation. But the principal reform introduced by him was that of organizing a new body of troops, after the European fashion, called the "Nizam Jedid," which gave a pretext for a rebellion of the Jannissaries. For a long period his efforts were checked by troubles in Egypt and Syria—by the rebellion of the Pasha of Widdin—by the increasing power of Ali Pasha, of Yanina, and the conquest of Egypt by Napoleon—which led to a war with France. The Ionian Islands were, by a treaty between Selim and the Emperor Paul, constituted into a republic; and the Sultan acquired the protectorship of the new republic, on condition of his consenting to the incorporation of Georgia with Russia. The Jannissaries now broke out in rebellion, and, to the number of 1500 men, they occupied Pera, and directed the ordnance against the Seraglio. The Mufti joined their party, and declared by a "fetva," that the Sultan had ceased to reign; he had given no heir to the Empire, and, by introducing the "Nizam Jedid," and other changes, was unworthy to govern the Osmanlies; he was

formally deposed on the 31st of May, 1807, and sent to the dungeons of the Seraglio.

His cousin, Mustafa, fourth son of Abdul Hamid, mounted the throne, by order of the Jannissaries, who had become the setters up and the pullers down of Sultans. He commenced his stormy career with another Russian war: the cause of complaint being, on the part of the Russian cabinet, that the Ottomans had not adhered to their stipulations regarding the Hospodars of the Danubian provinces, and that when they remonstrated, the Bosphorus was closed against the Russian ships. General Micholson was dispatched with an army of 160,000 men, who crossed the Dniester, the new frontier, and took Bender and Chotzim, with little resistance on the part of the Turks; he then entered Yassy, the capital of Moldavia, from thence he proceeded to Bucharest, the capital of Wallachia, where he found a large Turkish force, under the command of Mustafa Bairacter, the Pasha of Ruschouk; but these the Russian general soon defeated, and drove them out of the town with great slaughter. He then entered Bucharest, took possession of the three provinces of Bessarabia, Moldavia and Wallachia, and prepared to pass over to the other side of the Danube. He remained in possession of these countries until 1810. The armies on both sides were augmented to 200,000 men, and a fierce and sanguinary contest ensued, which was perhaps never surpassed. (It should have been observed, that by this time the great Catherine had passed away, and the throne of Russia was occupied by her grandson, Alexander.) The Russians passed the Danube at three places, and laid siege to Ruschouk, where they were defeated by the Turks with great loss; but on a second

attack Ruschouk was compelled to surrender, together with the Turkish flotilla lying before it. The Russians then concentrated their forces in Bulgaria, and the Grand Vizier was obliged to retreat before them, and take up a position at Adrianople. An insurrection of the Janissaries again took place, when the feeble Sultan, after a very short reign, was dethroned, by the famous Mustafa Bairacter; and the late Grand Signior, Mahmoud II., became the ruler of the Ottoman empire, on the 10th of November, 1808. The particulars of this revolution, and the consequences resulting from it, deserve mention in another chapter.*

* Table of Turkish Succession from the Treaty of Constantinople, 1453:—



From Mohammed II. to Mahmoud II. (327 years), there have been 23 successions, of which 12 were regular and 11 irregular.

CHAPTER II.

Selim II. — Invasion of Egypt by the French — Napoleon's arrival at Alexandria — The Battle of the Pyramids — Napoleon enters Cairo — The Naval Battle of Aboukir — The Porte declares War against France — Napoleon marches into Syria — Jaffa taken by storm — The Turkish Prisoners put to death by order of Napoleon — Acre attacked and bravely defended — Napoleon raises the Siege — Re-enters Cairo — Napoleon's return to France — leaves General Kleber in command — Sir Sidney Smith commands the Turkish fleet — An Expedition sent from England to expel the French from Egypt — Sir Ralph Abercromby the General in command — A great Battle fought between them — the French defeated — Death of the British General — General Hutchinson takes the command — The British advance to Cairo — the French capitulate — Threat of hostilities between Great Britain and Turkey — Turkey declares War against Russia — Disturbed state of the Ottoman Empire — Mr. Arbuthnot, the British Ambassador at the Porte, leaves Constantinople — His return — A Flag of Truce sent to the Porte — Vigorous preparations for defence made by the Turks — The British Admiral sets sail for the Dardanelles — passes the Castles — Losses of the British Squadron — Mr. Adair sent to Constantinople — Peace between Great Britain and the Ottoman Porte — The Revolution at Constantinople — Selim poisoned in the Seraglio — recovers from it by an antidote — Murmurs of the Jannissaries — Tumultuous meeting — The Sultan deposed — Mustafa IV. mounts the Throne — Mustafa Bairacter marches to Constantinople — demands the person of Selim, — his body presented to Mustafa Bairacter — orders Mustafa Sultan to be consigned to a dungeon, and his cousin Mahmoud to mount the Throne — The Funeral obsequies of Selim — The Coronation of Mahmoud — Another insurrection of the Jannissaries — Horrible scenes of blood — the City set on fire — The Jannissaries demand the deposing of Mahmoud — The Sultan orders his brother Mustafa to be

strangled—The Janissaries attack the Palace of the Grand Vizier —his Death—and the termination of the Revolution.

THE reign of Sultan Selim II., which has been briefly alluded to, demands some further notice of its extraordinary events, such as the invasion by France of the province of Egypt, the revolt of the Servians, who established their independence at the expense of his dominions, and the great revolution in the Turkish empire, which hurled him from the throne and consigned him to the ignominious end of the bow-string. This great prince, successor and nephew of Sultan Abdul Hamid, had governed the Turkish Empire, as before stated, during eighteen years. He was deemed superior to all his predecessors for his learning, the greatness of his views, and his sagacious observations on the policy and government of the European States. His mind grasped to attain their institutions for his country; he understood perfectly that the want of them occasioned the decline of his empire; he was desirous to introduce into it civilization and the arts, and to raise his people from ignorance and barbarism. But the undertaking was too great for his single arm; he excited, but could not appease, a whirlwind of tempestuous fury, which swallowed him up in its vortex. Great misfortunes, already noticed, had marked the commencement of his reign, but the most remarkable was that of the invasion of Egypt by France, until that time a friendly power, nor was it preceded by any declaration of war on the part of the latter. Her destinies were then ruled by an ambitious aspirant for power, who sought for that on the sandy deserts of Egypt which his own country had not yet opened to him. Of this remarkable expedition a brief sketch may not be

deemed irrelevant, since it is so intimately blended with Turkish history.

1798 On the 17th of May, 1798, the French armament, consisting of fifteen sail of the line and frigates, and 200 transports, sailed from Toulon, headed by Napoleon. The debarkation of the French army took place on the 2nd of July, about a league and a half from Alexandria, at an anchorage called Marabon, when Napoleon marched at the head of five or six thousand men towards Alexandria; the Turks shut the gates and manned the walls against the invaders; but the walls were in a state of ruin, and the city was soon taken. The principal force brought against the French were the Mamelouks,* of whom we are told, that "they were an invincible race, inhabiting a burning desert, mounted on the fleetest horses in the world, and full of courage; they lived with their wives and children in flying camps, which were never pitched two nights together in the same place; they were a corps of professed soldiers, having no occupation but that of war, and like the Strelitzs of Russia, or prætorian bands of Rome, constituted a standing army under a despotic government, alternately the protection and the terror of the Sovereign, who was their nominal commander. This corps was recruited from amongst the Georgian and Circassian slaves, which were purchased by the beys, or leaders, twenty-four of whom divided the land of Egypt. The youthful slave was carefully trained to the use of arms, and when sufficiently accomplished, was received among the Mamelouks in the troops of the Bey, and rendered capable of succeeding him at his death. They fought

* The word *Mamelouk*, or *Mamlouk*, is from *Malak*, to possess, signifying one who is in possession of another.—Au.

always on horseback, and were considered the finest cavalry in the world: completely armed, they were skilful, brave, and formidable in battle; but they were cruel and merciless in their oppression and habitual tyranny over those who were subjected to their yoke. Egypt was then ruled by these twenty-four Prætors, but was subject to the Porte for an annual tribute of money and grain, to collect which a Pasha was every year sent from Constantinople."*

Against this force Napoleon declared war, at the same time professing his friendship for the Sultan, saying that the French were his faithful allies. On the 7th of July, he marched from Alexandria against the Mamelouks—who are said to have held the French infantry in great contempt—and charged them with terrible slaughter.

In fourteen days the French army arrived within three leagues of Acre, from whence they beheld the celebrated Pyramids; and on the 21st, the Mamelouks, in full force, commanded by Mured Bey, were in the field, waiting the advance of the enemy. They had formed an entrenched camp near Enobabeh, and here they resolved on giving battle to the French; they advanced with the utmost speed and fury, charging them with the most horrible yells, Mured Bey declaring that he would cut up the French like gourds. His force consisted of 10,000 cavalry, and, as they rushed to the battle, they caused the earth to tremble, and the vibration of the horses' hoofs seemed the effects of an earthquake. Nothing in war was ever more desperate than the charge of the Mamelouks, which Napoleon described, in his harangue to the troops, as

* Gibbon.

"the sublime of military eloquence," by which they succeeded at first in throwing the French squares of infantry into some disorder. But their efforts were all in vain against the solid squares of French infantry, whose rolling fire of musketry emptied almost every saddle, aided by the most powerful artillery that had ever yet been brought into the battle-field, which Napoleon called the right hand of his victories. The greater part of this once formidable cavalry were stretched upon the field, and the remainder retreated in general confusion. The fire of the French troops obliged many of them to plunge into the river, to escape by swimming to the opposite bank, but in which a few only succeeded.

Mured Bey, with a part of his best troops, retreated by Gizeh into Upper Egypt; and at this memorable attack was destroyed, by Napoleon, the finest body of cavalry ever known to exist, and heretofore deemed invincible. Their destruction struck terror throughout Egypt, and no doubt led to the final extermination of this celebrated body of Mamelouks by Mahomet Ali, the Viceroy of Egypt. Napoleon entered Cairo on the 26th of July, and he declared in his proclamation to the people that he came to destroy the Mamelouks, and to protect the trade and natives of the country. Cairo surrendered without resistance; and Napoleon, in his bulletin addressed to the Parisians, called it "the Battle of the Pyramids." At Cairo the French celebrated the overflowing of the Nile with much solemnity. Ibrahim Bey, with the shattered remains of the Mamelouks, retired into Syria, and Lower Egypt was left completely in the hands of the French.

On the 1st of August was fought the celebrated naval battle of Aboukir, between the French and English

fleets, when Nelson completely destroyed the French fleet, commanded by Admiral Bruyeres, consisting of thirteen ships of the line and four frigates, with the exception of the latter, which cut their cables and put to sea; being all that remained of that gallant navy which had so lately transported Napoleon and his brave troops across the Mediterranean, who it is said exhibited great magnanimity at this reverse of fortune.

The French were now in quiet possession of their conquest of Lower Egypt. The Cophts, or middle classes, and the Fellahs, or peasantry, were soon reconciled to the sway of the invaders, as they were able to protect them against the merciless gripe of their former rulers, than which nothing could be more oppressive.

Napoleon exercised his right of conquest with great moderation, and with a seeming respect to the Sublime Porte, by giving to the Pasha appointed by them an ostensible share of authority. The Imaums, the Sheiks, the Cadis, and other Moslems of distinction, were treated by him with all the deference due to their rank or office, and gave him the title of "Sultan Kebir." He endeavoured to persuade the Moslems that he was an envoy of the Deity sent on earth to complete the mission of Mahomet, and in the inflated language of the East, he told them that he was to complete and confirm the doctrines of the Koran. He celebrated the feast of the Prophet, and, in an address to the Mufti, said, "I can command a car of fire to descend from heaven, and I can guide and direct its course upon earth."

On the 22nd of October, an insurrection of the Turks and Arabs of Cairo took place against the French; their commander was killed, and the insurrection was only put down by the sacrifice of 5000

Moslems, and 300 Frenchmen. In order to win over the natives to his sway, Napoleon assumed the turban, and professed himself a Moslem and a friend to the Grand Signior. The Sultan, convinced that Napoleon was not so disinterested as he had professed himself, merely to destroy the Mamelouks, and seeing that he still retained his conquest, formed an alliance with Great Britain for expelling the French, and joined his forces with those of his ally. A Turkish army, under Gezir Pasha, was to attack the French on the side of Syria; Mured Bey's remaining forces were to make a diversion in Upper Egypt, and Sir Sidney Smith, who had sailed from England in the *Tigre*, was to render assistance where he judged it necessary. The Sultan called upon every follower of the Prophet to take up arms against the invaders, who without any provocation had taken possession of Egypt. Nelson was loaded with every mark of honour by the Sultan for his glorious naval victory over the French at Aboukir, which increased their confidence. Nor was Napoleon inactive; he raised troops from amongst the Egyptians, and mounted them on dromedaries, the better to encounter the perils of the desert, and he resolved to meet the Turkish army, which was to proceed through Asia Minor, and to remove the chief seat of war from the country of which he was already possessed. Two Turkish armies were by this time assembled, one at Rhodes, and the other in Syria: and on the 17th of February,
1799 Napoleon marched into Syria, when the fort of El-Arish, one of the keys of Egypt, fell into his hands, and with 10,000 men he traversed the desert which separates Africa from Asia—those sandy wastes, so vast and trackless, having never before been penetrated

by European troops. He entered Palestine without much loss, and upon his entering the Holy Land he drove before him a body of Mamelouks that had retreated into Syria, and occupied Gaza without resistance, where he found large supplies of provisions. Jaffa was the next object of attack—a city once celebrated during the Crusades. A brave garrison occupied it, which offered a most determined resistance to the invaders, who at length carried the place by storm, when 3000 Turks were put to the sword, and the town was abandoned to the license of the soldiery. After the breach had been stormed, about 1200 of the brave garrison still held out, defending themselves in the mosques and other buildings, as in a citadel; till at length, despairing of success, they surrendered their arms and were admitted to quarter. This was on the 7th of March, and to all appearance they were treated as prisoners of war. Ten days afterwards they were marched out of the town in the centre of a large square battalion of French troops, commanded by General Bon. The Turks marched on silent and composed: they were escorted to the sand hills and there put to death by musketry, in small companies: their bodies were heaped together and formed a pyramid of bloody corpses: and it is said that even now the human bones are visible in this place.*

Soon after this horrible deed, and as if in some retribution for it, the plague broke out in the French army, and destroyed great numbers of them. Notwithstanding such a scourge Napoleon advanced towards St. Jean d'Acre, which was at that time governed by

* This statement was admitted to be true by Napoleon himself to Dr. O'Meara, at St. Helena.—*Sir Walter Scott.*

the Turkish Pasha, Achmet, who might be almost deemed an independent Sovereign. He had by his cruelties and exactions obtained the name of "Butcher." He put to death the French messenger sent to him by Napoleon, who immediately marched against Acre vowing vengeance against him.

The town was placed in a respectable state of defence, which was much assisted by the appearance of the British admiral, Sir Sidney Smith, who sailed for Acre with the *Tigre* and *Theseus*, ships of the line, immediately that the Pasha had communicated to him the approach of Napoleon—and he arrived two days before the French made their appearance—the brave British admiral, long accustomed to war against the French, on whose coasts he had once been taken prisoner, and was delivered almost as by miracle, entered warmly into the cause of defending Acre, where he had not been many hours before he had an opportunity of distinguishing himself. The *Theseus* detecting a small flotilla which was sailing under Mount Carmel, captured seven out of nine of the French vessels, having on board cannon, ammunition, and other necessary articles, which were destined to assist in the siege of Acre. They were now converted into means for its defence. On the 17th of March, the French came in sight of Acre, which is built upon a peninsula advancing into the sea, which was now strongly defended, and more so by the presence of two British ships of war, which could approach near the shore, and assist by their guns the defence of the fortifications. Napoleon proceeded to open his battering cannon upon the ramparts and to open trenches, and a mine was run under the principal defence. By the 28th of March, a breach was effected, and the mine was

sprung. By the help of scaling ladders the French forced their way as far as the principal tower, from which its defenders were beginning to fly; but a brave Mamelouk Chief, Djezzar, rallied the troops, and brought them again to the defence of the walls, when the French were forced back, and the Turks, assisted by the English seamen, falling upon them, killed a vast number of their best men. Other Moslem troops were now brought up to aid their brethren in arms against the French; these were the mountaineers of Samaria, who, animated with the same religious zeal, attacked the French army lying before one side of Acre, whilst the Mamelouk Chief Djezzar attacked them on the other. They were at first too numerous for the French, but at length they were defeated, dispersed, and their camp taken, and the scattered ones fled towards Damascus.

The siege of Acre was then renewed, and the assailants succeeded in making a lodgment in the second story of the tower, which had been so long disputed; but immediately after, the Turkish troops were reinforced by Hassan Bey, who, with the help of some British seamen, forced the besiegers back from their lodgments. The French returned again to the charge, and made the sixth attack upon the tottering ramparts; and, on the 20th of May, the eighth and final attack was made: after the most desperate fighting on both sides, the French retreated, dispirited, and despairing of success. An armistice was then agreed upon for time to bury their dead, which were putrefying under the burning sun, and desolating the troops with plague. The siege of Acre had now continued sixty days since the opening of the trench, by which time the French army was so

reduced by the sword and the plague, that retreat became inevitable; and this retreat was conducted with great skill and secrecy by Napoleon, who ordered the heavy cannon to be thrown into the sea. The siege of Acre was raised on the 21st of May, 1799, when
1799 the French army retreated to Jaffa, and on the 27th, Napoleon continued his retreat, leaving some sick and wounded in the hospitals of Jaffa, and left the town on the 14th of June, for Cairo.

The Ottoman Porte now made strenuous efforts to regain the city of Alexandria from the enemy, and a large body of troops, commanded by Seid Mustafa, was assembled in the Island of Rhodes for that purpose. During Napoleon's absence the Arabs had taken every opportunity to harass the French, but his return restored external tranquillity. In the mean time a powerful Turkish squadron had anchored in the Road of Aboukir, and landed a great body of troops: the Turks had taken the castle of Aboukir by storm, and had entrenched themselves on the neck of land that connects it with the main. The entrenchments were vigorously attacked, and as vigorously defended, but after a severe conflict, the Turks were defeated, and great numbers of them drowned while endeavouring to escape to their ships, which lay at some distance in the Road. A party still kept possession of the castle of Aboukir, which they were called upon by the French to surrender, and on their determined resistance a dreadful bombardment ensued, which continued eight days; during a great part of which time the battering cannon were planted on the counterscarp. The fort was reduced to ruins, when the Turks, 2000 men, threw down their arms, after having defended the place with desperate resolution.

Within the fort the French found 300 wounded, and 1800 killed. By this success Napoleon retrieved in some measure his fame, which had been somewhat shaded by his ill success at Acre; and by the most vigorous measures he prevented the Arabs, and the remainder of the Mamelouks under Mured Bey, from joining the Turks, which, if they had succeeded in doing, might have rendered his tenure of Egypt extremely precarious. Some fighting still took place between the two belligerents, generally with success to the French; and on the 9th of August, Napoleon re-entered Cairo in triumph. The career of the French leader in the East was fast drawing to a close: his successes over the Turks had given him undisturbed possession of Egypt: and in all his attacks he had been successful, with the exception of the siege of Acre.

Napoleon, whilst endeavouring to establish the French power in Egypt, received intelligence from France which opened to his ambition a nobler prize than the conquest of Egypt, and without communicating his scheme to any one, except General Berthier, and his secretary, Bourienne, he embarked for France. On the 22nd of August, two French frigates put to sea from Alexandria, with the French General on board, accompanied by some of his officers; and after having narrowly escaped the British cruisers, on the 9th of October, he landed at Rapheas, near Frujus, on the French coast.

Even after Napoleon had left his army, their affairs under Kleber, who had the chief command, continued to wear a prosperous aspect; but as they were cut off from all reinforcements from Europe in consequence of the destruction of their fleet, and every engagement with the enemy, whether prosperous or not, could not fail

to thin their ranks—as their situation became the more alarming, so the forces of the Turks were continually gathering new vigour. The Grand Vizier approached from Syria with a numerous army, and the Turkish fleet, commanded by Sir Sidney Smith, had been considerably reinforced. Kleber, seeing that his surrender could not be avoided, chose rather to commence negotiations whilst his force was such as to claim honourable terms. Sir Sidney Smith conducted the negotiation, and signed himself "Minister plenipotentiary of the King of Great Britain." But it appeared subsequently that the British admiral had exceeded the powers given him by his Majesty's ministers, and they refused to ratify the treaty with General Kleber that he had entered into; at which the French felt the warmest indignation, since in conformity with that treaty they had evacuated every post which they occupied in Egypt, except Cairo and Alexandria.

Such was the resentment of the French General that he immediately had recourse to arms, and attacking the Turkish army, amounting to 40,000 men, he defeated them with the loss of 8,000. Meanwhile, a formidable expedition was fitted out from England, under the command of Sir Ralph Abercrombie, to expel the French from Egypt, and the British force came within sight of Alexandria on the 1st of March, 1801. The next
1801 day they anchored in the Road of Aboukir; but none of the troops could be landed till the 7th on account of the swell of the sea, and this interval was well employed by the French to give them a warm reception; they erected a battery on which were mounted fifteen pieces of artillery.

On the 8th the landing took place of a part of the

troops only; the road was steep and composed of loose sand, which considerably impeded their march, and they were obliged previously to row towards land for the distance of a mile, exposed to the fire of the batteries and to incessant vollies from 2,500 men; notwithstanding which the boats moved steadily onwards, and the soldiers leaping on shore, formed themselves in a line, and proceeded at once to the charge, driving the French before them for the distance of three miles. On the 8th and 9th, the remainder of the forces were landed, when the whole army advanced and came in sight of the French, who were advantageously posted on the ridge, having on their right the sea, and the canal of Alexandria on the left. The attack commenced on the 13th with an attempt to turn the right flank of the French line; the conflict was severe, and terminated in favour of the British. Following their advantage, the British troops continued their march, and on the 21st, again engaged the French within four miles of Alexandria; the contest was conducted with great skill, courage, and inveteracy. Every man fought as if the honour of his nation and the event of the combat depended on his individual bravery. The French returned twice to the charge, and were as often repulsed; their cavalry charged in column, and were repeatedly intermingled with the British infantry. At length "the invincible troops," as Napoleon had termed them, were obliged to give way, and the loss of the French is stated as amounting to 3,000 men; but here the British met with a great loss in the death of their gallant commander in the engagement, and the command devolved upon General Hutchinson. The brave Abercrombie lived not to enjoy the fame which his valour had won; a

grateful country has commemorated it in the Cathedral Church of St. Paul, where he will live as one of her heroes till time shall be no more.

This battle was decisive of the fate of Egypt, since it enabled General Hutchinson to go on immediately to Alexandria, whilst Colonel Spencer took Rosetta. On the 9th of May, the allied armies, British and Turks, amounting to 8,000 men, attacked the French near Ramameh, and were victorious. Cairo was now the centre of the French influence,—to attack them there seemed the speediest mode of putting an end to the contest; about the middle of June, the British army arrived before the walls of the capital of Egypt. On the 22nd, the French offered to capitulate, and the conditions being settled with General Menou, Cairo with its dependencies was evacuated, and he accepted the same terms for the whole army of Egypt. The conditions were, that the French, with their baggage, arms, ammunition, and other property, should, at the expense of the British and Turkish Governments, be conveyed to the nearest ports belonging to France in the Mediterranean; and by the treaty of Amiens Egypt was restored to the Ottoman Porte.*

During the reign of Selim II. a short war took place

* The word "Porte" is derived from a version given by Italian interpreters to an oriental phrase. It was an ancient custom of eastern sovereignty, in administering justice, or exercising other functions of their office, to sit, as the scriptural expression runs, at the *gate* of their palaces. "Gate" became thus synonymous with "court" or office," and the Sultan's court was called by excellence the *exalted* or *lofty gate*. This phrase, in the literal translations of the Dragomans, who were mostly Italians, became *La Porte Sublime*, hence the title of the Sublime Porte. To the same source we owe the term, "Grand Seignior," as applied to the Ottoman Emperor.

between England and the Sublime Porte, or rather a threat of hostilities on the part of Great Britain, which brought the British fleet to anchor within a few miles of Constantinople. Neither the confiscation of British property nor the detention of their persons took place, which is a usual event amongst civilized nations, nor was any outrage committed by the Turks on either during their temporary absence from Pera in 1807. The origin of these differences between England and Turkey may be thus stated:—

In 1806, the Ottoman Government sent an embassy to Paris to congratulate Napoleon on his assumption of the imperial dignity, and, contrary to its former determination, the Porte agreed to receive an Ambassador from France, when General Sebastiani was sent as a person eminently qualified to promote the views of the French Cabinet in that quarter, by persuading Turkey to break her alliance with Russia and England, and to revert to her ancient connection with France. The Ambassador, fully instructed in the part which he had to act, represented that Russia had forfeited the last treaty by interfering with the affairs of Moldavia and Wallachia. He then demanded that the Bosphorus should be closed against Russian ships of war (a complete infringement of the late treaty), and announced that if the demands of his note were not complied with, a formidable French army, then in Dalmatia, would march, ready to punish or defend them, according to the part they espoused. The Porte, terrified by the threats of Sebastiani, showed a disposition to comply with his desires, and communicated notes to that effect to the Russian and English Ambassadors at Constantinople. Both these ministers remonstrated in the strongest terms

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against their wavering policy, and the Russian Ambassador threatened to leave Constantinople.

In the meantime, the Russian troops under General Michelson had marched to the Danubian provinces, and when the news of this invasion reached Constantinople the city was filled with indignation and surprise, and the cry for war was loud and universal, occasioned by the perfidy of the faithless Muscovites; but so unwilling was the Turkish Government to engage in hostilities with Russia, that notwithstanding this *furore* on the part of the people, more than thirty days were allowed to elapse before war was determined upon and declared. A Russian brig which attempted to pass through the Straits of Constantinople brought matters to a crisis; this vessel was stopped by the Turkish batteries, and the despatches which it bore for the Russian minister were thrown overboard and lost. This event determined Italinski to leave Constantinople without delay. Next day a rescript was published from the Sultan to the Grand Vizier, containing a formal declaration of war against Russia, and great preparations were made by sea and land to carry on hostilities with vigour. In the meantime, the Russians had made the conquest of Moldavia and Wallachia, and had taken possession without resistance of Bucharest, the capital of the latter province, and from thence sent detachments in all directions. At the close of the year they were masters likewise of Bessarabia; they threatened to cross the Danube and join the revolted Servians under Czerni Georges, who, after gaining repeated victories over the Turks, and nearly driving them from Servia, were at that time employed in the siege of Belgrade.

Never had there been a time when the Turkish Em-

pire seemed in greater danger of immediate destruction. Egypt in a state of anarchy; Mecca and Medina in the hands of the Wahabees; Bagdad independent; the Servians flushed with victory and masters of nearly the whole of their fruitful province; the Jannissaries discontented with the European tactics introduced into the army; the counsels of the Divan distracted by the opposite factions of France and England; a Russian army on the banks of the Danube; an English fleet cruising before the Dardanelles, and a ship of war at anchor within sight of the Seraglio—all professing friendship and attachment to the Porte, but all denouncing vengeance against it, unless its counsels were submitted exclusively to their direction.

Mr. Arbuthnot, the British minister at the Porte, observing the French interest to increase at Constantinople, and that of Russia and England proportionably to diminish, did not fail to write home to his government the state of affairs at the Sublime Porte, and to recommend an English fleet to be sent with a large military force to defeat the ascendancy of the French counsels in the Divan, with whom a negotiation was commenced by Russia for peace in conjunction with the British government. In order to give weight to the negotiation, a British fleet was sent under the command of Sir Thomas Duckworth to force the Dardanelles, consisting of seven ships of the line, besides frigates and bomb-ships. The Divan, timid and vacillating between the three European interests, Mr. Arbuthnot could bring them to no terms, after repeated notes to which he could obtain no answer, he dispatched his first secretary, Mr. W. W. Pole (late Lord Maryborough), to obtain from the Porte a categorical reply

to these unanswered notes. Mr. Pole was then a young man possessing *beaucoup d'esprit* in his official capacity; he went "at quick stirrup," as the Turks call it, and presented himself before the ministers of State, whip in hand, and bespattered with dirt, looking fiercely at the grave assembly of the high turbaned Turks, he repeated through his dragoman, in few words, the demands of the British Ambassador. Instead of lengthening the conference by dwelling on the consequences which must ensue to the Turks by their refusal of his master's moderate demands, he told them in high tone that the English fleet had already sailed from Gibraltar, and was about to pass the Dardanelles; that it would very shortly arrive before Constantinople to dictate the law to the Grand Turk, if he did not consent to the proposals of the Ambassador. But the Divan, encouraged in their resistance by the French Ambassador, General Sebastiani, persevered in refusing to accede to these demands, when Mr. Arbuthnot decided on leaving Constantinople. Accordingly the *Endymion* frigate, which had been lying at anchor within sight of the Seraglio, was got ready for his reception, and without apprising the British residents of his intention, or communicating with the Turkish Government, he took his departure precipitately, fearful perhaps of being detained and sent to the castle of the Seven Towers. How to secure the personal safety of the British residents in withdrawing himself from Constantinople secretly was his Excellency's great difficulty, he resolved to take them with him if possible; this required much caution and address. Having arranged with the captain of the *Endymion* the day of his departure, he invited all those whom he wished to withdraw from Constantinople to dine with him on board the frigate. When

they had been handsomely entertained, the Ambassador announced to his astonished guests the following pithy communication :—" Gentlemen, the *Endymion* is under weigh for England." The astonishment of the merchants, and their remonstrances on the losses they should experience by so suddenly quitting their families and affairs, were answered by, " Gentlemen, a liberal government offers you every indemnity." To resist the Ambassador's will when the frigate was under a press of sail no one attempted, and the frigate joined the British fleet, which was anchored off the Isle of Tenedos, about the middle of February, 1807. Mr. Arbuthnot had taken the precaution to write to the " Reis Effendi" on the eve of his departure, committing the protection of British property and subjects to the Turkish Government; and this, as we have already noticed, was most strictly observed—not a warehouse was opened nor a person molested. The *Endymion* cut her cables at eight o'clock, and went out of port on the 29th January, 1807, without exciting the least attention amongst the Turks.

The British fleet passed the castles of the Dardanelles at the time of some fête of the Turks taking place, consequently they were unprepared to resist them; a few guns were fired without effect, which did the admiral's ships but little injury, and they passed on under cover of the smoke. A Turkish squadron, consisting of a 60-gun ship, five frigates, and several corvettes, had been for some time at anchor within the inner castles, and orders had been given to Sir Sydney Smith, who had been stationed near with three ships, to destroy the squadron should any opposition be made to the passage of the British fleet, which passed the outer castles without returning the Turkish fire. This forbearance was intended

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to express the pacific disposition and amity of the British Sovereign and Government towards the Sublime Porte; but on passing the long strait betwixt Sestos and Abydos the British squadron sustained a very heavy fire from both castles; a tremendous fire was, therefore, opened by the ships of war, with such effect, that the firing of the Turks was in a great measure slackened: the small Turkish squadron within the inner Castles was attacked by Sir Sydney Smith, driven on shore, and burnt.

On the 20th of February, the squadron came to anchor near the Princes Islands, about eight miles from Constantinople. A flag of truce was immediately sent to the Turkish Government with a letter from Mr. Arbuthnot. The consternation of the Divan was extreme at seeing the enemy within the gates of their city, when the British merchants returned to their friends to account for their interesting cruise; but the Ambassador did not land; he recapitulated in his letter what efforts he had made to preserve friendly relations between the Sublime Porte and Great Britain, which had always entertained a particular predilection for the Ottoman Empire, in proof of which the admiral had not immediately proceeded to the execution of his orders, but had agreed to keep his fleet at a certain distance from the capital, as long as might be necessary for receiving an answer to his letter. If this answer should be received before the setting sun of to-morrow (21st February), with satisfactory assurance that his Britannic Majesty's just and moderate demands were agreed to, then all hostile demonstrations on the part of his Majesty would cease; but if not, Mr. Arbuthnot declared, with pain, that his mission was at an end, and the British admiral would act conformably to the orders

with which, in the event of war, he was charged by his Government. The British admiral wrote a letter to the "Reis Effendi" in somewhat sterner style than the Ambassador; he began by deploring the miseries of war, to avoid it if possible, and as a condition of peace and amity he made the *modest* proposal to the Turkish Government that they should deliver into his hands all their ships and vessels of war, with their necessary stores and provisions! in which case the British squadron would not act in any shape nor degree to molest the city, but immediately retire beyond the Dardanelles; he allowed the space of *half an hour* after his note should have been translated into the Turkish language for the Divan to deliberate and decide upon his proposition, protesting that if he should be reduced to the hard necessity of seizing the ships and vessels of war by force, and proceeding to the work of destruction—for the accomplishment of which he possessed ample means —the blame would be with the Sublime Porte, and not with the King his master.

The vessel bearing a flag of truce was dispatched with these notes by break of day on the morning of the 21st February, but the officer who had charge of them was not permitted to land; and Mr. Arbuthnot sent back the flag of truce with an additional note, expressing in few words the substance of the former one, and requiring the Sublime Porte to declare itself either on the side of the French or the English. In the meantime the Turks were busily occupied in constructing batteries along the coast, and making the most vigorous efforts for defence. The people were excited by the Moolahs to a religious fanaticism against the infidels, who had dared to threaten the destruction of their city. The

enthusiasm was so great, that, it is said, 300 pieces of cannon were planted on the batteries in one day. The Sultan went personally amongst the workmen, and measured the dimensions of the batteries, and all his court were likewise occupied with the defences of Constantinople. Early in the morning of the 24th, the English admiral received a note from the "Reis Effendi," signifying the disposition of the Porte to enter into a negotiation for a definitive treaty of peace immediately, and requesting that a person invested with full powers for treating might be sent to meet the plenipotentiaries chosen by the Sublime Porte; the Turks proposed to hold the conference at Dusikoi, on the coast of Asia; but the English admiral proposed either on the Prince's Islands or on board his own ship, the *Royal George*, or the frigate *Endymion*, which had been sent forward bearing a flag of truce, and lay at anchor before Constantinople. The admiral, having previously apprised the Turkish Government, moved the squadron four miles nearer the city, but still kept out of cannon shot.

In the meantime the fortifications continued to be built day and night, with unremitted vigour and activity, which could be seen by the British on board their squadron; both sides of the canal of the city were in a good state of defence; the works were directed by French engineers whom General Sebastiani ordered down from the army in Dalmatia. The Turks were aroused and united in the determination to resist aggression, to preserve their city from destruction and the contamination of the infidels. The Grand Signior, conducted by the French Ambassador, appeared at the places most proper for the construction of redoubts and batteries. Men,

women, and children—Turks, Armenians, Greeks, Ulemas, and even Dervishes—lent their aid. The Greek Patriarch and a number of his clergy put their hands to the pickaxe and wheel-barrow; thousands of workmen flocked from different quarters; the members of the Divan and other grandees remained on the busy scene day and night; they took the necessary repose in small tents, each of them at one battery, for encouraging the labourers and forwarding the works by kind words and the distribution of money.

At the end of four days, batteries with excellent breastworks were mounted with 500 pieces of cannon and 100 mortars; a large Turkish fleet lay in the canal with sails bent, and apparently ready for action, consisting of twelve line-of-battle ships and nine frigates, filled with troops; 200,000 men ready to march against the Russians were said to be in the city and suburbs, and an innumerable quantity of gunboats and sloops converted into fire-ships were prepared to act against the invaders. Mr. Arbuthnot was incapable from illness to attend to his official duties, which devolved upon the British admiral, who even up to the 27th of the month, thought there was a sincere desire on the part of the Turks to negotiate for peace; but, on the contrary, they were only gaining time more effectually to set him at defiance, instigated, as they were, by the wily French Ambassador, who was all the time directing the counsels of the Divan; but, noticing the great enthusiasm of the people for war, the admiral changed his opinion, and lowered his tone towards the Osmanlies.

On the 2nd of March, a north wind sprung up favourable for an attack on Constantinople, which had been so often menaced; the people in crowds watched the

movements of the British squadron; but the admiral paused in his resolves: he considered that should the English succeed in combatting a force which the resources of the Turkish Empire had been employed for weeks in preparing, they could not maintain a successful conflict with the enemy; besides, he reflected that were they allowed another week to complete their defences throughout the channel, it was a doubtful point whether the return would lie open to him for his squadron; therefore, instead of attacking the city, he weighed anchor on the 2nd of March, and set sail for the Dardanelles, amidst the shouts and uproars of the people, who were giving thanks to God and their Prophet for this happy deliverance from a threatened invasion of the British. They met with a warm reception from the batteries of the castles which fired upon them immense balls of marble or granite; one of them weighing 800 lbs. cut the mainmast of the *Windsor Castle* in two, and it was with much trouble and pains that the ship was saved; another struck the *Standard*, a seventy-four gun ship, penetrated her poop, and carried away everything before it; the shock was so great against the mainmast as to shiver it in pieces; it fired some powder barrels, causing an explosion which destroyed a part of the upper deck—nearly sixty men were killed by this single shot; the corvettes were lost. This ill-fated expedition came off with the loss of 197 men killed, and 412 wounded. It was generally condemned as weak, injudicious, and childish, and produced an effect quite the reverse of what was intended, by placing the Turkish Government for a time wholly under the influence of France, and under that influence to make peace with Russia, who at once declared war against

Great Britain. After the departure of the English fleet from the Dardanelles, the fortresses on each side were put in such a state of defence by French engineers that they could not be attacked by the most daring and best appointed fleet, with any hope of success or of safety from destruction.

In October, 1808, Mr. Adair was sent out to Constantinople, and succeeded in forming a treaty of peace with the Sublime Porte, and was afterwards accredited to it as the British Ambassador, since which time nothing has occurred to disturb the good understanding between Great Britain and Turkey, except the untoward affair of Navarino.

The revolution in Constantinople, which hurled the Sultan Selim from his throne and consigned him to a dungeon, took place on the 28th May, 1807, at which time the whole Turkish Empire was convulsed by revolts against the government, entirely occasioned by the reforms which this enlightened prince attempted to introduce amongst the Ottomans. The Servians had revolted—Russia had aggrandised herself at the expense of the Turkish dominions—the Jannissaries, by their insubordination and insolence, were constantly causing it to tremble. Selim commenced the bold design of annihilating this national corps. It was an enterprise the most dangerous, since as an institution of militia respected as holy, attacking it was like warring with the nation, but to annihilate it was almost to blot out the Ottoman Empire. At that time it was the more difficult, since many of the Pashas had seceded from the Porte and declared their own independence. But the Sultan was steady to his purpose—he established the new troops, which were

exercised in the European manner, and disciplined to all the customs of civilized nations.

To provide for them, he raised new taxes; to accommodate them, he built splendid barracks; and amongst his council, composed of twelve members devoted to his plans, every thing was done to aid the march of his new institutions. During some time things went on smoothly, the Jannissaries only murmured—they dared not vent their growing rage; but by degrees they found means to do so, and paved the way for a horrible revolution. Selim III. had reigned to this time, and was likely to reign seven years after his accession without having children, and, according to the law of the Mussulmans, the Sultan loses his right to the throne, if, after that period from his accession, he has given no heir to the empire. He was but a weak and timid as well as a mild and beneficent prince, and events occurred which brought the law to recollection. Before his advancement to the throne, and while he was yet kept among the women and children in the Seraglio, he was poisoned by the Sultana Valida, the mother of his nephew Mustafa, that her own son might ascend the throne immediately after the death of Sultan Abdul Hamid. Selim quickly perceived that he had taken poison, and had instant recourse to a powerful antidote prescribed by some one not in the interest and confidence of Valida. The life of Selim was preserved, but his constitution was so shaken that he mounted the throne with the melancholy consciousness that he could never be a father, and that at the end of seven years his incapacity might lead to his dethronement. The Sultana, mother of Selim, set herself to devise means for maintaining him on the

throne after the expiration of the seven years allowed by law, and by that means to maintain the sovereign influence she had acquired in all matters of government.

Murmurs of discontent began to be heard amongst the Jannissaries: they assembled on the 26th, 27th, and 28th of May, and meetings were held between certain of their chiefs and the Ulemas, (priests and lawyers) at which it was resolved that Selim should be dethroned, and his cousin, Mustafa, reign in his stead. According to an ancient custom, the Jannissaries met together every Friday, when the Grand Signior, who was himself a Jannissary, presented them with bread and soup in token of fraternal regard and affection. Their acceptance of it was a token of allegiance on the part of the Jannissaries. On the 29th of May, they assembled in the great square of the Atmaidan, according to custom; the soup was placed before them, but they refused to taste it—a great number of them, about 15,000, seized the batteries of the Seraglio, and compelled the garrison, consisting of new troops, to join them; they then repaired to the suburb of Tophana, where the cannon foundry is established, and elected for their commander, a brazier of Constantinople, to whom they took an oath, by stepping across a naked sword laid on the ground, "that they would neither make any attack, nor attempt the lives of either Turks or Christians, without the consent of the Mufti and the Ulemas;" after which, in profound silence they repaired to the Atmaidan —they then sent a demand to the Sultan for twelve heads, of men who were members of the Divan—the Sultan immediately sent them the head of the Bostangi-Bashi, and some other six heads, which they hewed in a thousand pieces, and it was affirmed by many that they licked the blood. They were not satisfied with

these sacrifices, but demanded a new Sultan, and the Mufti sent a deputation to Selim to acquaint him with what had passed, and to demand, in the name of the people, compliance with their request. They began the insurrection by setting fire to the city in different parts: this was always a precursor of their fury. The garrison of Fenira, filled with Jannissaries, poured forth to begin the dreadful work of blood, and from the castles which defended the entrance of the Bosphorus, there also issued forth these barbarous troops to join their brethren in arms. This was the signal for rebellion. The Sultan sent to them, by the "Reis Effendi," an order to submit to the new regulations; they replied at the point of the yatagan, by cutting him in pieces.

The next day, they marched into the city, and made themselves masters of its batteries, and of those which defended the Seraglio. The Sultan by his firman, ordered them to lay down their arms and disperse; they tore the firman in pieces, and addressed a proclamation to the other Jannissaries, and to all good Mussulmans, inviting them to join them at the market, and aid in the common cause of religion; at the end of the day they had congregated together more than 90,000, and raised a storm which became ungovernable; their insolence was such, that they sent to the Sultan to demand the head of another of his ministers. By an unfortunate compliance with this demand, Selim II. signed his own death-warrant. He sent them the head demanded, and in a few hours they helped themselves to the heads of every member of his council—the most horrible massacres took place in the streets, and blood began to flow with all the wantonness of Oriental despotism.

On the 23rd of May, the audacity of the Jannissaries

became boundless; they went in a body to the Seraglio, and informed the Sultan, through the Mufti, that as he had given no heir to the empire, and having infringed on the prerogative of the sacred militia, they would no longer have him for their Sovereign. They told him to come down from the throne and make way for his cousin Mustafa—which transition "from a throne to a dungeon" was not uncommon in the East. The scene of Selim's deposition is thus described:*—"The Mufti was deputed to go to the Seraglio and inform the Sultan of the imperial will of the Jannissaries, and this pontiff, wily and treacherous, was glad to execute his mission, but did so under the guise of extreme pain. The Sultan, who quitted his harem at an early hour, was in the great hall of the palace, where the Ottoman Sovereigns give audience to their ministers; seated at the corner of the sofa, he was surrounded by his domestics, who, attached to their master, were standing around him in respectful silence, and their stifled groans indicated the most bitter grief. The Sultan being informed that the Mufti was at the door and demanded an audience, ordered him to enter. The pontiff advanced with cautious steps, his eyes fixed on the ground; at intervals there was heard from him deep sighs. On approaching his benefactor and his Sovereign, he prostrated himself: 'My master,' said he, 'I come to acquit myself of a painful mission, which I have undertaken to prevent the mob, wild and impetuous, from penetrating into this sacred place. The Jannissaries and all the people will no longer recognise any other master than the Sultan Mustafa, your cousin.

* The author's information on the subject was obtained at Constantinople.

Any resistance is dangerous, and may serve uselessly to shed the blood of your faithful servants—this fatal event is written in the book of fate. What can we feeble mortals do against the will of God. It only remains for us to humble ourselves before Him and to adore his eternal decrees.'

"The Sultan Selim heard with the utmost calmness, and without any emotion, the discourse of the hypocritical Mufti; any resistance was useless, he saw on the countenances of those around him sentiments of fear and resignation. After having said to the Mufti that he resigned to the will of God, he rose—his figure was noble and handsome, his countenance beaming with the intelligence which animated his soul. After walking a few moments, and looking around as if to bid adieu to his domestics, he walked sternly towards the door of the hall, and shut himself up in the chamber which he used to occupy before he mounted the throne. On entering into this place of captivity he met his cousin Mustafa, who was going out of it—'Brother,' said he to him, 'the will of God has caused me to descend from the throne. I wished to act for the benefit of my subjects,—my intentions were pure. However, this people, whom I love, and to whom I have just surrendered my former rank, are irritated against me. Since they no longer wish for me, and I can no farther add to their happiness, I quit the throne without sorrow; and it is with sincerity that I congratulate you on your elevation to it, because I am convinced you will omit nothing that can contribute to the glory and prosperity of the empire.'

"Mustafa, naturally frivolous, insensible, and dazzled with the *éclat* of the throne, which he was about to

mount, heard this address without much attention, and received with indifference the affectionate embrace which was given him by Selim, who went to repose his grief in the bosom of his cousin Mahmoud, whom the strict laws of the Seraglio rendered his unfortunate companion. Mahmoud possessed an elevated heart; he had appreciated the virtues and merits of his cousin Selim. He hastened to testify his attachment by shedding abundant tears, and throwing himself respectfully at his knees and kissing his hands. The Sultan Selim with such testimonies of love forgot his misfortunes, and devoted himself to the education of the young Mahmoud, whose character, thus formed, enabled him to do so much for the regeneration of his kingdom."

Mustafa was proclaimed Sultan of that name the fourth. This revolution of three days was then supposed to be terminated. Salvos of artillery announced from the Seraglio the elevation of the new Sovereign. Selim, the deposed, retained a great number of friends. All the sensible part of the nation regretted his downfall: his new institutions had grown upon their esteem, and they hailed him as the regenerator of his country. This feeling prevented Mustafa from taking his life whilst the public mind fermented in Selim's favour. The new Sovereign, as the tool of the Ulemas and the Jannissaries, was obliged to act according to their dictates; he abolished the new taxes and reinstated the Jannissaries in all their former privileges. A camp was at that time assembled on the Danube. The news of this revolt reached them; the Janniszaries, taking the example of their brethren, revolted likewise against their commander-in-chief, whose head they took off, as well as those of the principal officers of the army who were the partisans of Selim.

The command of the troops then devolved upon Mustafa Bairacter, the Aga of Ruschouk. This man was originally a Jannissary; he had distinguished himself by his courage and bravery in an affair against the Russians, for which he was promoted to the rank of "Bairacter," or ensign, for having captured a standard from the enemy. He had daring enough of character to project the re-establishing Selim on the throne; the design had occupied him a whole year, and when he thought the moment favourable, he assembled all the troops of his government, and went to Adrianople, from thence he took the road to Constantinople, as if with the design to pay homage to the new Sultan.

Mustafa IV. was easily deceived as to his design, for he had always appeared to serve him with the most devoted zeal. On the 26th of July, 1808, he entered Constantinople with many thousand men, the "Sandjak Cheriff," or sacred standard of Mahomet, was raised, and he marched to the Seraglio, demanding the person of Selim. Mustafa, who did not expect the fate which awaited him, had gone out in the morning to make "beniche," as the Turks call it, that is, when he goes out with pomp and ceremony on horseback, or on the water, to pass the day at one of his kiosks, on the banks of the Bosphorus. Being informed of the approach of Bairacter to the Seraglio, he hastened to return to it *incog.*, in an ordinary way, with three pair of oars, and he arrived at the most critical moment; having learnt of the demands of the rebels, he directed the chief of the black eunuchs to inform Bairacter that if he would wait a little the Sultan Selim should soon appear. It was then that the young Sovereign, as cruel as he was frivolous, forgetting that his cousin, master of his person, had allowed him to live under similar cir-

cumstances, ordered the Kislar Aga to repair with some black eunuchs to the Sultan Selim, to strangle him, and to bring his body before Bairacter. It was at the hour when the Mahommedans are accustomed to say their prayers in the afternoon. The Sultan Selim, turned towards Mecca, was kneeling on his carpet, and had began his prayers, when these butchers, who had cords concealed under their cloaks, entered his apartment. The sight of the Kislar Aga gave no uneasiness either to the Prince or to the small circle of his domestics; they all thought that, according to custom, he had some message to deliver from the reigning to the captive Sovereign. But the moment the unfortunate Selim prostrated himself, invoking the holy name of God, the chief of the black eunuchs made a sign to his satellites to precipitate themselves upon his victim, and to pass the cord rapidly round his neck; his companions seconded him with zeal; some of them helped their chief, whilst others, armed with poignards, menaced and kept down the frightened slaves of the Sultan. In the meantime the Prince rose up; endowed with great physical strength, he struggled with his butchers, dispersed them, and overturned them by his vigorous blows, calling on his servants to assist him. These latter were reanimated at the voice of their master, and endeavoured to grasp the swords out of the hands of the eunuchs who menaced him; but the Kislar Aga, with a violent blow which he had given on the legs of the Sultan, knocked him down and deprived him of his senses; the crime was consummated, and the Sultan Selim ceased to live.

His body was immediately taken to the Sultan Mustafa, who, looking upon it with a ferocious joy,

said, with a disdainful air, when going into his harem, "Open the door, and present the Sultan Selim to Mustafa Bairacter, since he demands it." When the door opened, and Bairacter expected to pay his respects to his master, he perceived only his dead body. Bairacter became furious at this horrible outrage of Mustafa, "Unfortunate Prince!" said he, "what have I done; I wished to re-establish you on the throne of your ancestors, and I have been the cause of your death. Was such the fate reserved for your virtues?" He immediately ordered the Sultan Mustafa to be arrested, to proclaim the Sultan Mahmoud, and that the horrible butchers be destroyed who had dared to imbrue their hands in the blood of the unfortunate Selim. The pages and the eunuchs, who were mixed amongst the soldiers of Bairacter, hastened to obey his orders. Mustafa was seized, and put in the prison that his cousin had just been murdered in, and they hastened to seek for Mahmoud, to bring him before Bairacter. This Prince was found with some difficulty: condemned to death by his cruel brother, he had concealed himself, with the aid of some faithful servants, under a heap of mats and carpets, and it was from this wretched asylum, trembling with agony, that he came to mount the throne of Othman. Bairacter prostrated himself before him, kissed the ground near his feet, and said to him, "My master, a frightful crime has caused the Sultan Selim to perish, our legitimate sovereign and benefactor; you have all the virtues of this great Sultan. We will acknowledge no other master but you. May you live a long time for the glory of our holy religion, and for the prosperity of this empire." Mahmoud ordered him to rise, proclaiming him at once his benefactor and Grand

Vizier. Here was another scene in the drama, which really looks more like an oriental tale than the history of real life. But these facts are not so astonishing when Sovereigns were mere puppets in the hands of the scene-shifter.

After this violent death of the unfortunate Selim, his funeral obsequies occupied the whole of the city—they were magnificent. Constantinople appeared to be plunged in the most profound grief; there was heard all around nothing but sighs and groans; the mourners went about the streets, in the cafès, and near the mosque, to relate the unfortunate circumstance of the death of this Prince,—a species of the ancient custom of the East, related by the preacher, "Man goeth to his long home, the mourners go about the streets." Never was an Ottoman Emperor more sincerely regretted than Selim: he fell a sacrifice to those enlightened views which had for their object the regeneration of his empire.

The coronation of Mahmoud, which followed immediately on the interment of his cousin, was attended with great pomp, on the 16th of November, 1808. This ceremony consists of the Grand Signior traversing the city on horseback, preceded by the dignitaries and grandees of the kingdom, to repair to the Mosque "Eyoub" or "beloved disciple of the Prophet," where the chief of the Emirs girds upon him the sabre of the Caliph, and he swears to maintain the laws of the Prophet, and to subdue his enemies. This ceremony is called "Takaladi Seif." Mahmoud restored the new troops, rid himself of the enemies of Selim, and for a time re-established tranquillity in Constantinople; but it was rather the repressing of a storm than dispersing

it: instead of a real and healthful peace growing out of contentment, it was more the stupor of a temporary languishment of the Jannissaries, who brewed amongst themselves a new whirlwind, which soon deluged the city with blood.

Bairacter, triumphing in his success, was too confident of its continuance. He relied too much on the new troops in opposition to the Jannissaries, who were full of sedition, and conspiring further treason against the throne of Mahmoud. They waited for a favourable moment to give it vent, and unfortunately it soon presented itself. The new troops were sent to reinforce the camp on the banks of the Danube, and then the work of destruction commenced. On the 14th of November, 1808, the Jannissaries began their skirmishes in the streets of the city against the military appointed by the government. The aga of the "Nizam Jedid" was murdered. They then went to the palace of the Grand Vizier, and set it on fire: Bairacter escaped from it in good time, and entered the Seraglio with a considerable number of his partisans. On the 15th, the scenes in the city were tremendous; it was fired from the square of the Hippodrome to the Seraglio in various places; the consuming element threw out its volumes of fury for three days and nights successively, and, fed by the light timber tenements of the suffering Mussulmans, presented a most awful sight of misery and confusion; thousands of houses fell before it, and many thousands of wretched inhabitants were involved in total ruin. These scenes and the flowing of blood seemed alone able to satisfy those barbarians, who revelled in the wreck and gloated over their barbarism. The Sultan Mahmoud witnessed these horrible scenes from one of the towers of the

Seraglio. He was overcome with the spectacle, and sent orders to Cadi Pasha to cease hostilities against the Janissaries, and commanded him to do his utmost to stop the flames and the effusion of blood, the former of which threatened Constantinople with entire destruction. The city was now in possession of the Jannissaries, with the exception of the Seraglio, and they endeavoured to possess themselves of the suburbs of Pera and Galata; but the cannon from the fleet in the port swept them off as they appeared, and the waters were dyed with blood. The bodies of the killed were thrown from the ramparts of the Seraglio, and death seemed almost satiated with its prey. Those scenes of horror cannot be conceived, nor the dreadful state of suspense of the Franks of the place, who however were not molested.

The Jannissaries, emboldened by their success, approached the Seraglio, with horrid imprecations and menacing cries, to depose the Sultan Mahmoud; to let him suffer the same fate as Selim, and so re-establish the Sultan Mustafa on the throne, who was then in a dungeon. These manifest intentions of the Jannissaries that he should yield his life and throne to their power, induced Mahmoud to give immediate orders for the death of his brother; Cadi Pasha was charged with his execution, and he caused him to be strangled. At the hands of these butchers, Mustafa died like a coward, as he had lived cruel and frivolous. His death appeared justly merited, nor was he at all regretted even by those who wished to restore him to his Sovereignty. The great enemy whom the Jannissaries were now combatting was Bairacter. They spread a report of his death, that he had been found half-burnt in his palace; but it was false; he soon showed them that he was living, by issuing

out at the head of his brave troops, who cut down the Jannissaries in all directions; but their numbers proved too much for Bairacter, who fell covered with wounds, fighting desperately for the cause of Mahmoud, whom he had elevated to the throne. Thus the Jannissaries won the day of blood and desolation, and in the early part of the reign of this Sultan they held an almost uncontrollable power over him; when deposition and murder were generally the roads to Othman's throne, and it was the singular characteristic of these Sultans, that although they were brave to heroism, yet on some occasions their courage assumed a stoical indifference; hence, they would change the palace for a dungeon with the utmost *sang froid,* and yield themselves up to be strangled as the slaves or agents of unalterable and immutable fate.

Thus ends this strange eventful history! Seeing how brief was the authority of the Zil-ullah, or "Shadow of God upon Earth" as the Sultan styles himself, when in a comparatively very little time three of these Shadows were mounted upon, and hurled from, the imperial throne, well may we exclaim with the poet—

> "———————— Man, vain man,
> Drest in a little brief authority,
> Plays such fantastic tricks before high Heaven
> As make e'en angels weep."

CHAPTER III.

Mahmoud II. — the Great Reformer of the Turkish Empire—Pursues the War with Russia—Achmet Aga, the new Grand Vizier—drives the Russians across the Danube—Exhausted State of the two Belligerents—The Peace of Bucharest — Revolt of the Pasha of Albania— Revolt of the Greeks — Insurrection in the Morea — The aged Patriarch Gregory hung amidst the acclamations of the Populace — Horrible Massacres take place — Final Expulsion of the Mamelouks from Egypt—Final Defeat of the Pasha of Albania — The Independence of Greece proclaimed — Constitutions published in different parts of Greece—Scio desolated by the Turks — Their Fleet destroyed by the Greeks — Dreadful butcheries of the Turks—Insurrection of the Janissaries—Death of the Heir to the Ottoman Throne—Character of the Sultan—The Greeks raise a Loan in England—The Fall of Missolonghi —Treaty of Ackerman with the Russians—The Janissaries again rebel against the Sultan — Final Destruction of the Janissaries—The Energy of Sultan Mahmoud's Character — Incendiary Fires in the Capital—Great numbers of the Janissaries Strangled—The Greek National Council at Epidauras — Their Manifesto—Greek Pirates infesting the Levant — Capo D'Istria President of Greece — Alliance formed between Great Britain, France and Russia, in favour of the Greeks—The Treaty of the 6th July—The Combined Fleets in the Levant—Preparations of the Turks against Foreign Hostilities — Alarm of the Foreign Mercantile Community at Constantinople—Arrival of the Egyptian Fleet at Navarino—The Combined Fleets take up their anchorage within the harbour — Different Meetings of the Divan — their final proposals to the Ambassadors—The Ambassadors leave Constantinople — The Sultan's Address to the Mahommedan Population —Russia Declares War against the Porte — The fall of Ibrail

and Anapa — Shumla invested and taken — Varna besieged — Silistria taken — Deibetch arrives at, and surrender of Adrianople — Disasters of the Turks in their Asiatic Territories — Count Paskievitch takes the City of Erzroum.

MAHMOUD II. mounted the imperial Ottoman throne on the 10th of November, 1808. He was the only surviving son of Abdul Hamid I., who had thirty children, and was the last male branch of the house of Othman when he had put to death the infant son of his brother, Mustafa, which he did immediately on his accession, as well as causing four pregnant slaves of the late Sultan to be bagged and drowned in the Bosphorus. By exterminating all possible rivalry to the throne could his security alone be established; for the Turks, although they have no scruple to dethrone and strangle their Sovereigns, will never totally extinguish "the seed royal," since they are great advocates for monarchy. Mahmoud's coronation took place immediately after the funeral obsequies of the late Sultan Mustafa had been performed: he was of an age to reign, being then in his twenty-third year. His education, so to speak, had been through the most rugged roads of despotism: he had seen Selim murdered by order of Mustafa, and was himself suddenly raised to empire by the fickle and arbitrary power of the Jannissaries*—indeed, it may be said that they ruled the Turkish empire, and that the Sultan was only the nominal Sovereign. This made a deep impression on the mind of the Grand Signior, and he secretly determined to crush that

* This formidable body was not entirely abolished until the year 1825. Their immunities and privileges greatly limited the power of the Sultan, whilst their organization enabled them to effect vast changes, whether for good or ill, with marvellous promptitude.

power which had set him up and which could as easily pluck him down from the throne.*

He was warmly imbued with the intended reforms of the empire which the Sultan Selim had began, who had taught him the principles of reforms necessary for Turkey; he devoted all the energies of his strong mind to improve the social and moral condition of his people; but he met with great opposition amongst them, particularly from the Moolahs,† whose religious prejudices were shocked at the Sovereign's attempt to loosen their shackles of bigotry, and to assimilate them somewhat to the European nations in their customs and dress, but without infringing on the creed of Mahomet; they accused him of infidelity, and raised amongst the people such a clamour as might perhaps have proved fatal to the Sultan, had there been any other branch of the House of Othman in existence.

Mahmoud soon displayed that vigour of character which subsequently so distinguished him. The war with Russia still continued, and he strove to excite the religious fanaticism of the Turks in the defence of

* From Mohammed II. to Mahmoud II. (327 years) there have been twenty-three successions—twelve regular and eleven irregular. In the first one hundred years the whole five were regular. In the next one hundred years there were seven successions. During the third one hundred years eleven successions, five regular and six violent.

† These are Judges of great districts as the *Cadis* are of small, but were removeable. The only dignitaries irremoveable are the members of the Divan, viz., the Grand Vizier, the Mufti, Caimocau (Governor of Constantinople); Reis-Effendi (Foreign Affairs); Testedar-Effendi (Finance); Kiaga Bey (Home affairs); two Cadileskars (Ministers of Justice for Europe and Asia); Thersaua-Emini (Marine); The Aga of the Spahis, Topchée-Bashi (Artillery); Capitan Pacha (Navy.)

Islamism, by ordering out the standard of the Prophet on a plain at "Dand Pasha," about two miles from the city, and issued a "Hatti Cheriff" that all good Mussulmans should rally around it. In a short time a large army was assembled and a new Grand Vizier was appointed to take the command—Achmet Aga, who had distinguished himself at the defence of Ibrail. He drove the Russians out of Bulgaria to recross the Danube, and made a fierce attack upon Ruschouk, from which the Russians retreated, and set fire to the town. It was after this defeat that the Grand Vizier issued the memorable bulletin "that they had taken such a number of infidel heads that they would serve as a bridge by which the faithful might pass over to the other world." The Turks rushed into the burning town, put a stop to the conflagration, and took up a position there. Kutusoff, the Russian general, was then pursued by the enraged Turks; but he was on his guard, and immediately that they had partly crossed the Danube he detached 8000 men to attack the camp which they had left behind, which was formed without any regularity—the Grand Vizier's tent being conspicuous in the centre, the rest were pitched around it without respect to order. The Turks were completely taken by surprise, and although they defended it with great fierceness and obstinacy, yet the whole camp, including the Grand Vizier's tent, fell into the hands of the Russians, and the fugitive Turks crowded into Ruschouk. The Vizier having heard of the misfortune, threw himself into a little boat and pushed across the river. He landed in safety; but the Russians now brought up their flotilla and cut off all communication between the divided portions of the

Turkish army, during which time the Turks endured the greatest privations, being cut off from their supplies; after feeding on the flesh of their horses, and there being no hope of relief, they were compelled to surrender, having lost 10,000 men in the different attacks made upon them; that part of their army which had entered Wallachia at Widdin retired to the other side, and the Grand Vizier having received reinforcements, concentrated them at Ruschouk; but from the exhausted state of the Turks, and the Russians being engaged in the war of repelling French invasion, the two belligerents were glad to come to an accommodation, and the peace of Bucharest was concluded in 1812, which gave another accession of territory to the Russians, extending their frontier from the Dniester to the Pruth, and assigning to them all the countries that lay between the two rivers, comprising Bessarabia and some part of Moldavia. The Russian armies then withdrew from the provinces of Wallachia and Moldavia which they had occupied for seven years.

Mahmoud had now time to pursue his intended reforms, which were often interrupted by revolts amongst his own subjects—the most notorious was that of Ali Pasha of Albania, who so long defied the authority of the Sultan. He had, by a series of successful usurpations, contrived to subject the whole of Albania to his sway, and extended his dominions into Macedonia and to the frontiers of Attica; he indeed remitted an annual tribute to Constantinople, but his Court was nearly independent of the Porte, and England, France and Russia, generally maintained agents at it: the Pasha's army was said to amount to 30,000 men. Ali afforded complete toleration to all religious sects, although the only two religions

publicly acknowledged were Mahommedanism and that of the Greek Church. On the 8th August, 1810, the troops of the Albanian chief were completely worsted by the Sultan's troops, commanded by Esseid Ali Pasha, when the Albanian, almost entirely deserted by his own people and exhausted by old age and infirmities, shut himself up with a garrison of 800 men in the citadel of his capital Joannina, abandoning the town itself to the mercy of the enemy; but the Turkish general being obliged to retreat, from the want of provisions, to Arta, Ali then issued from his stronghold, and raising an army of mercenaries, again took the field. During the winter of 1821, he was once more besieged in his citadel by the enemy; but even in his desperate condition he protracted the siege for a long time, and obtaining the aid of the Suliotes, he so harassed the Turkish army by intercepting their convoys—thus cutting off their supplies—that the end of the struggle with him seemed as remote as ever.

The resistance of the Pasha of Albania to the power of the Sultan gave encouragement to his enemies in different parts of the empire, and several provinces were in insurrection, extending even to Wallachia; the insurgents entered Bucharest the capital, from whence the foreign consuls were obliged to retire to ensure their personal safety.

The Sultan's repose was now slightly disturbed by the menaces of war from Persia, in consequence of a kafila of pilgrims on their way to Mecca having been insulted by the Turkish authorities at Erzroum on the pretence of their being traders, and subjected to pay the transit duties. In September, 1821, Abbas Mirza, the Crown Prince of Persia, took the field, and having defeated a large army

of 50,000 Turks, marched towards Erzroum to seek redress for the insults offered to the Shah's subjects; but his progress was stopped by emissaries from the Turkish Government who complied with the prince's terms of a large pecuniary indemnity.*

But the most formidable insurrection that had broken out in Turkey against the Sultan's authority, amongst the "Rayahs," or tributary subjects, was that of the Greeks. It appears that, ever since the meeting of the Congress of Vienna, there had existed a society of young Greeks under the name of "Hetæria," which had at first met for literary purposes, but soon assumed a political character; the members of this society responded to the call of Prince Alexander Ypsilanti, then only thirty-six years of age, who addressed a proclamation to them from Bucharest in Wallachia, on the 8th March, 1821, wherein he announced himself as their liberator, and

* Table of Persian Succession from the Foundation of the Sophi Dynasty, 1502.

Sophi Dynasty.	Ismael I.	1502	Nadir D.	Nadir Shah	1732
	Thamasp I.	1523		Aly Adil	
	Ismael II. / Mahommed I.	1576		Adil Rokh	
				Soliman	
	Shah Abbas I.	1585		Achmet	
	Shah Sefi I.	1628		Ali Merdau	
	Abbas II.	1641	Zend Dynasty.	Kerim Khan	
	Sefi II.	1666		Zuckee	
	Hussein	1694		Abul Uffeh	
Afghan D.	Mahmoud	1722		Aly Moored	
	Aschroff	1725		Saduk	
				Jaafer	
Sophi.	Thamasp II.	1727		Lootf Aly	
	Abbas III.	1732	Cadjou D.	Aga Mohammed	
				Futteh Aly	
				Mohammed Mirza	

called upon them to take arms and emancipate themselves from the Turkish yoke; the flag of liberty (the colours being red, white, and black) was then unfurled in the Cathedral and blessed by the priest, in the presence of all the authorities of that capital. The emblem adopted by the Greeks was that of the phœnix springing out of the ashes, and the young warriors assumed in their black caps the "death's-head." With astonishing rapidity did this flame of liberty spread even to the Greeks of the Morea and in every other part of Greece. The news of this insurrection was received with disapprobation by the Congress of Laybach, and in 1822, the Greek deputies were refused their demands at the Congress of Verona.

The Islands of the Archipelago soon threw off the Turkish yoke: Candia refused its annual tribute, and the Greeks began to fit out fleets to cruise against the Turks, since Ypsilanti had in his proclamation talked of nothing less than the entire liberation of Greece and the destruction of the Ottoman power; both the Government and the population of Constantinople were excited to the most violent exasperation against the insurgent "Rayahs." Many Greeks were executed, even their aged patriarch Gregory fell a victim to the bigotry of the Mussulman populace; he was hung, amidst the acclamations of a numerous Turkish mob, on Easter Sunday. Many of the Greek churches were demolished, and Greeks were murdered wherever they were found; their shops were plundered, and whole streets which they inhabited were reduced to ashes; the bazaars were shut up, and murders were hourly committed by a fanatic Mussulman population, who seemed to be more excited against their fellow-subjects than was the

Government itself. Even the foreign ambassadors at Pera thought it no longer safe to remain within the reach of an infuriated populace, which those in authority had either not the wish or the power to restrain.

Other chiefs now appeared on the stage of the Greek insurrection, these were Mavrocordato, Colochtroni, and Theodore Vladimire, and considerable forces were organised by them in different parts of Greece, which were soon able to cope with the Turkish troops; but before they were properly organised, these raw levies were generally worsted by the Turkish forces. The excitement against these "Rayah" subjects of the Porte still continued at Constantinople which was encouraged in every way by the government; even the Sultan was seen with his ministers, glittering with arms, running through the streets to encourage as well as to inflame the Ottoman people, when an immense population appeared on all sides of the city burning with ferocity against all the Christian nations whom they imagined to foster this Greek insurrection.

A decree of the Sultan called to arms all the male population from the age of twelve to sixty; the greatest ferment was kept up amongst a savage multitude, who were let loose to hunt down and destroy the Greeks wherever they could be met with, and by their vociferations and the reports of fire arms the whole city was disturbed; at the different villages on the Bosphorus whenever the Greeks showed themselves they were immediately attacked and butchered—a running fire was kept up against the windows of the Greek houses, even their vessels harboured in the port were attacked by bands of Turks who ran over the quays; the whole city looked as though it was taken by assault—such

was the situation of Constantinople until the 21st of March. Other Greek dignitaries besides the Patriarch Gregory were thrown into prison and put to death, amongst them were the Archbishops of Ephesus and Nicomedia, many distinguished Greek merchants were executed with every refinement of cruelty, some of them even from their own windows in the presence of their wives and families. People of all classes perished, when intercession was made with the Sultan to save some of the unfortunates by the Capitán Pasha particularly in favour of Prince Nicholas, the brother of Constantine; but so far from this being granted him, on the Friday when Mahmoud was returning from the Mosque, he ordered the unfortunate wretch to be cut in pieces before him. At length these horrible scenes terminated, when the Ottoman vengeance was glutted with Greek blood, although not without there having been discussed in the Divan a proposal to exterminate all those who held the Greek name, which was warmly opposed by the Mufti, and he was punished by a prompt degradation from his high honours.

On the 13th of June, 1821, an engagement took place between the Turkish and Greek forces at Dragashan, near Galatz, when Yusseif Pasha defeated the sacred battalion, as it was called, with its heroical chief Jordaki, and Ypsilanti was obliged to fly towards Kosia. Before the end of the month, the Greeks were completely subdued, and the Turks acted towards them with more moderation than there was any reason to expect; but in other parts of the empire the Greeks had been completely successful—their fleet had the command of the Archipelago, their naval force, consisting of 250 vessels, captured all trading craft and ships of war

belonging to the Turks, and even ventured to blockade some of the fortresses on the coast of the Morea. Smyrna was a scene of carnage and confusion—some hundreds of the Greeks were massacred there, and probably every Christian would have perished had not their ships in the harbour afforded them a refuge.

Towards the close of the year 1821, Ali Pasha of Yanina found himself shut up in the citadel of the island closely besieged by the Turkish General: resistance and escape were alike impossible, and his opponent, in order to induce him to surrender, assured him that the Sultan was willing to grant him a free pardon. Towards the end of January, Ali acceded to the proposed terms, and surrendered himself into the hands of the besiegers. For some time he was amused with stories that his pardon was on the way from Constantinople, and was treated with every mark of respect. At last, on the 5th February, he received intimation that his head was demanded by his master, to which he replied by discharging a pistol at Hassan Pasha, who had made the communication to him. The apartment became instantly a scene of battle—the few attendants that still remained with Ali fought desperately, several of the Turkish officers were slain, and Ali, too, fell in the affray. His head was immediately transmitted to Constantinople, and after having been shewn to the Divan and carried in triumph through the city, it was fixed at the grand gate of the Seraglio with the sentence of death by the side of it, which was an important event for the Sultan, not only as freeing him from a dangerous foe, but as enabling him to act energetically against the Greeks.

The insurrection of these tributary subjects to the

Porte had now become well organized, and on the 1st January, 1822, they called a National Council at Epidaurus, a small village on the east side of the Peloponnesus, the Council was composed of two powers—a legislative senate formed from the deputies of the different provinces and an executive body of five members; the first was presided over by the President Ypsilanti, and the latter by Alexander Mavrocordato.

Prince Alexander Ypsilanti seems to have been very popular with the Greeks, and even the Turks respected him more than any other chief; he remained at Tripolitza during some weeks and then proceeded to Argos to open a National Council. The inhabitants of Mount Olympus and of Kissau raised the standard of independence, which produced a powerful diversion in favour of the Greek cause. Hydra had set them the example at an early period of the revolution, and Athens made great efforts to emancipate herself from the Ottoman bondage. When the insurrection was bounded to the Peloponnesus the Greeks retired for a time to Salimeni, where the Turks, who scarcely formed one-eighth of the people, came out from their ramparts and pillaged the deserted houses, carrying away flocks of sheep and cattle, with old men, women and children. The little isle of Salimeni could not long support its increased population—every one was forced to take up arms, and they began a war of surprise against the Turks who occupied Athens. The Mussulmans were too few to guard the whole length of walls, when a handful of Greeks, favoured by the obscurity of the night, scaled the ramparts and surprised and massacred one of the guards. The Turks retired within the fortress, whilst the Greeks spread themselves through the

town, which they found but little devastated; but the Turks at length drove them out.

After some weeks the Greeks again scaled the ramparts during the night and spread themselves in silence through the town, expecting the "sortie" of the Turks, and then intending to throw themselves within the citadel; but the plan failed from a singular circumstance which could not have been anticipated: the dogs, very numerous at Athens, as in all the towns of the Levant, barked all night. The Turks, apprised by this unaccustomed noise, were on their guard; they sent at day-break two old slaves to reconnoitre, but those not returning they did not send any more; the Greeks seeing their project fail, retreated for a time, and after a variety of combats with the besieged with variable success, the Turks yielded to their assailants, but principally from the want of water, with which the garrison was ill provided. The Greeks took possession of Athens by capitulation. Thus fell the bulwark of Attica, the last part of the Greek continent which the Turks had preserved, and in the conquest of which the Athenians shewed great courage and perseverance. Their transports were great the moment they took possession of the magnificent ruins of the temple of Minerva, erected to the goddess whose image was the symbol of the standard of renovated Greece; the flag with the Cross was raised in the most elevated part of the monument by the people with lengthened acclamations. The two Presidents, after determining on their operations, and having proclaimed the independence of Greece, promulgated a provisional constitution, distributed into various titles, chapters, and articles. The executive powers then entered on their functions and named their ministers, new

colours and new emblems replaced the old, Athens was designated to be the capital of Greece; the seal of the state represented Minerva with her attributes; the national colours were white and azure blue. On the 4th of November preceding, a Constitution had been published at Missolonghi for the western continent of Hellas, comprehending Acarnania, Ætolia and Epirus. On the 11th of the same month, the Constitution for the eastern continent, comprehending Attica, Bœtia, Eubea, Locris, Doris and the freed ports of Thessaly and Macedonia, were published at Salona, and on the 1st of December, the Constitution of the Peloponnesus was proclaimed. On the 1st of January, 1823, the political existence and independence of all Greece was proclaimed, and on the 18th of the same month, the outline of a provisional Constitution was published, and was subsequently adopted by the National Assembly, at Astor in April, 1823.

The independence of Greece was not yet recognised by the European powers, since neither France nor England paid any attention to their decrees.

The successes of the Greeks over the Turks, both by sea and land, were rapid and decisive. Corinth capitulated to them, and presented a most gloomy view of this once classic ground; at Tenedos their fleet gained an important victory. The most horrible barbarities were committed at Scio by the Turks over the revolted Greeks, and in a few weeks this once wealthy and prosperous island in the Levant became a desolate wilderness. Scio was the scene of most bloody conflicts between Turks and Greeks, in the struggle between liberty and despotism; the latter people in their combats with the besiegers met with variable success, but from the

want of water with which the garrison was ill provided, they were at length obliged to yield to the besiegers. In the beginning of the year, it contained 120,000 souls, at the end of July, 1822, there remained only 900 persons; but the Greeks succeeded by sending in two fire-ships to destroy the Turkish fleet—the fire reached the powder magazine and blew up the Capitan Pasha's ship and two others with a terrible explosion; of their crews, consisting of 2286, only two hundred were saved.

The Greeks then made an attack on Napoli de Romania, which completely failed; this was on the 14th of December of this year, when they had numerous troops assembled at the foot of the ramparts, without the besieged having the least suspicion of it; but before the signal was given for scaling, one of the Greek soldiers, Colochtroni, discharged his gun, when the Turks flew to arms *en masse* to the threatened point. The Greek vessels could not act in consequence of the calm, the Turks began a most destructive fire towards night; the Greeks did not retire, but it was found impossible to pass a causeway defended by seven or eight pieces of cannon. The greater part of the besiegers perished, and thus ended this unfortunate attack upon Napoli which the Turks defended with great bravery.

Scio again became a scene of the most dreadful tragedies when the Greeks attempted to regain its possession; the Turks who held the town having taken the alarm, sent in four or five thousand soldiers with a Pasha to reinforce the garrison and proceeded to disarming the population. The Turks not content with four hostages which they held, demanded ten more; these they obtained, and made further demands until the

whole amounted to seventy-four, all of whom were fathers of families and chiefs of the principal houses of the island. The Sciotes, from the violence and excesses on the part of the Mussulmans, lived in continual terror. All their business transactions even of the most pressing necessity were suspended, even the markets were not opened without orders from the Turks. Three or four assassinations committed daily by the ferocious and undisciplined soldiers had for their pretext the interest which the Christians took in the success of their brethren in arms. One of these Turkish guards entered the apartments which confined the prisoners in the fortress, discharged his pistol at a venture, and by way of bravado shot Manoli Angeretos one of the hostages. On the 11th of March, 1823, at break of day the Samiotes descended on the coasts of the island, with the intention to rise and join their brethren in the town, in order to effect their deliverance, to the number of five hundred, with an artillery of two field-pieces only. The debarkation took place in the Bay of St. Helen, a league and a half to the south of the town. The assailants advanced uttering great cries; the Turks, after a trifling resistance, ran to shut themselves within the castle. The Samiotes then formed a provisional junta of government composed of six members. Immediately they proceeded to push the siege with vigour, when the Capitan Pasha at the head of a formidable fleet appeared in the direction of Scio on the 30th of March, towards noon. His forces consisted of seven vessels of the line, twenty-six frigates and corvettes; the first cannonade sent against the city and into the camp of the Christians carried confusion into their ranks. Sustained by the fire from the fleets, the Turks made a

vigorous sortie from the castle, they forced the besiegers to evacuate the place and to retire to the village of St. George's, four leagues off; chilled with terror, a part of the population followed their movements. The Turks, masters of the town, and of a part of the inhabitants, coldly meditated that horrible tragedy at which humanity trembles; not yet considering themselves sufficiently strong, they employed three days in perfidious demonstrations of clemency to the Greeks, and even spoke of an amnesty. The Consular agents of the European Powers served as negotiators with them, and rendered themselves guarantees for their sincerity; all of them, clothed in the consular uniform, went out to offer pardon in the name of the Sultan to the guilty, if they would lay down their arms, and a number of the villagers abandoned themselves to these dangerous promises.

The Greeks, entrapped in the Convent of St. Minos, were the next day hacked to pieces with hatchets by hundreds, even to the last of them; and the signal was given by the Pasha to the ferocity of the troops when they thought they had a sufficient number of them. During the three days employed in allaying the terror of their victims, many thousands of Turks invaded the coasts of Scio thirsting for blood and pillage. After having set fire to the town and churches, annihilated the public monuments, and slaughtered even the dumb, the incurable, and the aged in the hospitals, they thought only of pursuing the insurgents, three thousand of them attacked the post of Vendrado, which was defended by fifteen hundred Greeks, when the Turks were repulsed even to the cannon of the fortress. But they returned to the charge with considerable reinforcements

and obliged their adversary to retreat or fight. The Christians retired in good order and defended themselves with courage, one of the women killed three Turks with her own hands and fell in her turn near the church of St. Corinth; the Greeks soon yielded to their assailants and the rout became complete,—every one sought his safety in flight. Samiotes and Sciotes separated and dispersed, the wives and the old men all fell successively. When on the point of being taken by the enemy, mothers to save themselves with less difficulty, and to preserve their children from a more cruel destiny, threw themselves down the precipices. The Island was overrun on all sides, the famous Convent of Agaimouni, a monument of the piety of the Greek Emperors, became the theatre of the most horrible scenes. All the monks were poignarded, and more than fifteen mules were laden with sacred vases and religious effects, and carried into the heart of Asia the last offerings of Christian charity. The nuns of the convents of Chalandro united to those of Calimassia, and several families who had not time to escape, took refuge in a tower of three stories, where they were burnt out. These dreadful butcheries lasted during fifteen days without interruption; more than half the population of the island perished or were loaded with chains.

The Turks after having made the march of fire and sword on the inhabitants, and upon their property, betook their way to the town over smoking ruins: then were seen captive Primates marching before them, constrained by blows and outrages to carry the banners of the conquerors; many were sold at a small price, and the Archbishops came out of the fortresses only to be massacred. Two of the victims, Fonas and Memi, marched to their death

with the greatest courage and dignity; before they suffered they vented in the face of their murderers imprecations and prophesies the most bloody. This execution over, the Turks, by way of derision, rolled a turban around the head of the dead prelate, and showed him in this state to the prisoners. It was estimated that no less than 40,000 Greeks—men, women and children—were sacrificed during this massacre, which is the most horrible we have on record since the Turks first invaded Europe: 30,000 beautiful young women and boys alone were saved and reserved as slaves; the remainder of the population of this once flourishing place were all slain, thousands were burnt alive in their dwellings, every building was rased or set on fire. The massacres of Scio are the most fatal blot on Mahmoud's reign. In this most beautiful region, where nature had been so prodigal of her gifts, here were the most frightful massacres perpetrated, such as to disgrace humanity—

> " ——— and what man seeing this,
> And having human passions, does not blush
> And hang his head to think himself a man."

An insurrection of the Jannissaries took place in the month of July, 1822, when they perpetrated enormities which spread dismay throughout the capital. These insubordinate troops were always the terror of the Sultan, and the present revolt was occasioned by their suspecting that the Grand Signior intended to disband them, and to organise a military force after the European fashion; numerous bodies of them traversed the streets, pillaging the inhabitants, and massacring even Mussulmans whom they suspected not to be of their party. All the Christian women that could be discovered were dragged to the slave market and sold to the highest

bidders. Ibrahim Pasha, Commandant of the Asiatic troops, assailed them, and at last obtained the victory, when 200 Jannissaries were killed, and great numbers were executed on the spot: groups of them were tied together and thus thrown into the sea. The rebels were for a time only subdued, and the whole body entertained a deep feeling of revenge for the severities which had been exercised towards their corps, when they assembled and drew up a petition to the Sultan that he should dismiss Haleb Effendi, his Grand Vizier, and on the 9th of November he and the Mufti were deposed from power and banished to Brousa; the rebels then demanded their heads, which was conceded to them by the Sultan, with other demands, which for the time seemed to place him completely in their power. The insurrection was, for the present, subdued; but in 1825 the Jannissaries showed themselves again in a very feverish state; their discontent with the ministers was violent, from their attempting to carry out the reforms of Mahmoud, who proceeded steadily with his attempts to regenerate the Turkish empire. In February this year they refused to proceed to Thessaly to oppose the Greeks. "We will not march," said they, "until the heads of three of the Sultan's ministers have been delivered to us." Some of the leaders of this insurrection were executed privately.

In the month of April, 1825, the son of the Sultan and heir to the Ottoman throne, Abdul Hamid, died of small-pox: he was only fourteen years of age, but the Jannissaries had formed, it was supposed, a project for deposing his father and placing the young Prince on the throne—his death therefore was to them a subject of great regret. The pages of our history have shewn that it was not uncommon for the Sultan to put to death the heir to

the throne from jealousy of his growing power, and in the present instance such a report was rife at Constantinople, but it was utterly devoid of truth; and the enlightened Mahmoud, to avert this evil from his remaining children, had them vaccinated, giving thereby an extraordinary example of his desire to adopt European improvements in other than military things. It is said that the Sultan was much attached to the children which he had by different mothers, likewise that he was a man well versed in Arabic literature. The "Hatti Cheriff's" which he issued were not only dictated by himself, but were sometimes written with his own hand, and much admired for their style and composition. But to return to his rebellious subjects.

The Greek cause of independence of the Porte was much impeded by the dissensions amongst the Chiefs. Mavrocordato, Colochtroni and Ypsilanti headed different parties, which prevented all unanimity of counsel or uniform plan of action; nevertheless they succeeded in raising a loan in England of £800,000, with which they fitted out fleets and defeated the Turks in several naval engagements; they now occupied the principal fortresses in the Islands of Ipsara, Mitylene, Tripolitza, and the capital of the Morea. The campaign of the Turks against them terminated in their complete discomfiture, and the Egyptian fleet fitted out by the Viceroy was almost annihilated.

On the 2nd of August, 1825, a manifesto of the Greek nation was issued at Napoli de Romania, setting forth the long struggles in which they had been engaged with the Turks, concluding with the following:—"Considering, lastly, that since a special favour of Providence has placed the forces of Great Britain so near us,

Greece ought to take advantage of it in time, founding its hopes on the justice and humanity of that great power; for those reasons, and in the intention of placing in safety the sacred rights of the liberty of the State of our political existence, which is sufficiently consolidated, the Greek nation prescribes, resolves, decrees and approves as follows: 'By order of the present act it voluntarily places the sacred deposit of its liberty, its national independence, and its political existence, under the absolute defence of Great Britain'" — by which Power the offer was not accepted.

In 1826, the Greek cause of independence suffered a great reverse—the triumph of the Sultan's arms in the Morea under Ibrahim Pasha was complete, likewise in the fall of Missolonghi, almost the only stronghold of the insurgents beyond the Isthmus of Corinth.

About this period the Porte concluded the treaty of Akerman with Russia, which settled all their differences and left the Sultan leisure to continue those reforms of the Ottoman Empire which he had so much at heart, and particularly that of the military forces, by subjecting them to sterner discipline and training them to European tactics. The Jannissaries had been for centuries the main body of the Ottoman army, and for at least a hundred years the masters of the Sultan. In them resided the true power of the empire: like the Prætorian bands of ancient Rome they disposed of the crown at their pleasure, and like them they bestowed it, not upon the most worthy, but upon him who was most profuse of his largesses, and most observant of their prejudices and rights; they formed a sort of military democracy of which both the Sultan and their fellow-subjects were the slaves. Christian renegades, Jews, Pagans, and

even criminals were the recruits of this warlike band, once the pride and the prop of the Crescent, but now its disgrace and curse. Addicted to every vice, their ancient valour had disappeared; discipline was unknown to them—insubordination was the very instrument by which they ruled—improvement in the art of war was resisted with tumult and revolt—the manœuvres of an European army they could neither understand nor practice—their arms and their mode of exercising and wielding them continued to be what they had been for centuries before. To interfere with the privileges of the Jannissaries, or to restrain their licentiousness, had cost more than one Sultan his head. Selim was obliged to suppress the new troops in 1807, after having witnessed the massacre of all his ministers and counsellors who were suspected of being their partisans. These troops, or "Nizam Jedid," were formed of the wrecks of the garrisons which so bravely defended St. Jean d'Acre, where they found the great advantage of European discipline. Selim's dethronement followed. Mustafa was proclaimed, and his elevation was the signal for the dispersion of these new military forces.

Mahmoud and his Councillors now felt the necessity for reform; he had been obliged to submit to Russia from the inadequacy of his army to compete with the Russian disciplined bands. The Greek insurgents had humbled the pride of the Ottomans and had shaken the Sultan's throne; hence, Mahmoud resolved again to attempt to remodel the Turkish troops; nor did he act hastily, or without a plan, but prepared his measures with much precaution. He began by increasing the number and pay of the artillerymen, who had always maintained somewhat of European discipline.

In the beginning of June, 1826, he began to form his new army by ordering the enrolment of a certain number of men out of every company of Jannissaries, to be drilled to European exercise and manœuvres; their pay was raised, and their uniform regular. But the danger of incorporating them with the new troops was soon manifested: symptoms of discontent threatened an approaching storm: they refused to obey the orders of their officers. On the 14th of June several groups of the old Jannissaries began to assemble as if preparing for some great enterprise, which soon ripened into revolt. The mutineers proceeded to the hotel of their "Aga Bashi" to murder him; but he had time to escape to the palace of the Porte. They then proceeded to pillage and other outrages, and went to the palace of the Porte, which they likewise pillaged. At daybreak on the 15th, they proceeded in a large body to the great square of the Atmeidan, where they took their camp kettles, &c. and caused proclamations to be made that every Jannissary should repair to the place of general rendezvous. Government was not inactive; a military force was assembled under the eye of the Sultan, who, in his uniform, directed in person the arrangements of the troops who were marched towards the Atmeidan. The customary prayers in times of disturbance were put up; the sacred standard of Mahomet was brought forth from the treasury and unfurled, as a summons to all good believers to rise in defence of the religion of the Prophet. A proclamation announcing the call was made at the same time by criers in all quarters of the city and suburbs. Numerous armed groups came forward, encouraged by the intrepidity of the Sultan, and vowed to defend him and his throne to the last drop of their

blood. The same appeal was addressed to the mutineers, and three times were they summoned to repair to the standard of the Prophet, which they indignantly rejected, saying that they would not submit to the will of the Sultan until the new regulations had been abolished, and that the heads of three of his ministers were sent to them.

Mahmoud, enraged at their demand, acted very differently from his predecessor, the Sultan Selim, who was the victim of his weakness. He ordered Hussein Pasha to march with all the troops at his command against the rebels, whom a "fetva" of the Mufti had put out of the protection of the law.

On the 15th of June, as before related, the great blow was struck. The Jannissaries became rather feverish, and in the plenitude of their power (as they thought) they demanded the heads of some members of the Government, which the Sultan promised to send them in two hours; but preparations were made to resist them, and their demand was answered at the cannon's mouth. The rebels could not resist the impetuosity of the attack; great numbers were killed by the new troops—and some retired to their barracks, which were set on fire, where they miserably perished. About five thousand of them were said to have "drunk the sherbet of eternity" on this awful day, whilst the loss on the part of the Sultan's troops was comparatively small. The fugitives were pursued in all directions; they had taken refuge in the Castle of the Seven Towers, which they were compelled to surrender. A tribunal was established to try the rebels, and great numbers of them were executed.

On the following day, the Sultan issued a procla-

mation formally abolishing the corps of Jannissaries for ever, and devoting their name to execration as habitual rebels; he decreed that the name of "Jannissary" should no longer exist; no one was allowed to appear in their dress; their barracks were demolished, and their camp kettles, which had so often served as a signal for revolt, were broken; everything was annihilated that once belonged to this formidable militia. Such bodies of men as had been more particularly connected with or dependent upon the Jannissaries were pursued with stern vigilance, and disabled from becoming dangerous. A great number were shipped off for Asia, under an express prohibition against returning to Constantinople.

During these tumultuous scenes the Sultan displayed much energy of purpose, activity, and sternness of execution. A strict search was kept up at Constantinople after such of the rebels as had escaped the volleys of the artillery, and no mercy was shown to them when discovered—as soon as identified they were immediately handed over to the executioner. This identity was not difficult, since every Jannissary was compelled to have the name of his corps burnt upon the skin of his arm with gunpowder. Death was pronounced against every one who should harbour the proscribed individuals. The Jannissaries in the provinces became overawed by the total defeat of their brethren in the capital. A firman was sent into every province explaining the state of affairs, and the object of the recent changes, stating that in order to fortify the Ottoman power, and to protect Islamism, the institution of that corps had been changed, and disciplined troops under the denomination of "the victorious troops of Mahmoud" had

been substituted. "Let us all," added the firman, "who live obedient to God and his holy book, offer their thanks to the great Being for this happy event, live peaceably under the protection of the most powerful Padishah, who is the shadow of God upon earth, and never cease to join their prayers with him in calling down the blessings of heaven. Finally, whosoever shall act contrary to this recommendation shall be punished both in this world and the next."

CHAPTER IV.

The energy of Sultan Mahmoud's character—Incendiary Fires in the Capital—Proclamation against the Seditious—The cause of the Greek Insurgents retrograding—The Fall of Missolongi—The Greek National Council at Epidaurus—Greek Pirates infesting the Levant—Capo D'Istria appointed President of Greece—Lord Cochrane appointed Commander of the Greek Fleet—Russian Interference moving the Cabinets of Europe—Alliance formed between Great Britain, France and Russia, in favour of the Greeks—The treaty of the 6th July—Preparations of the Turks against Foreign Hostilities—Alarm of the Foreign Mercantile Community at Constantinople—Arrival of the Egyptian Fleet at Navarino—The Combined Fleets of France and England in the Levant—The Combined Fleets take up their Anchorage within the Harbour of Navarino—The first Shot—The Battle becomes general—News of the Battle received by the Ambassadors at Constantinople—Different Meetings of the Divan—their Final Proposal to the Ambassadors—Consternation of the Frank Merchants—The Ambassadors leave Constantinople—the Sultan's Addresses to the Mahommedan Population—The Armenians expelled from the Turkish Capital—Russia declares War against the Porte—The Fall of Ibrahail and Anapa—The Emperor Nicholas joins the Russian Army—Shumla invested and taken—Varna besieged—Ibrahim Pasha leaves the Morea for Egypt—Second Campaign of the Russians—Silistria taken by them—General Diebitch passes the Balkan Mountains—His arrival at and surrender of Adrianople—Disasters of the Turks in their Asiatic territories—Count Paskiewitch takes the City of Erzroum.

The energy of Sultan Mahmoud's character was now most conspicuous by the various reforms which he

introduced into his Empire; even the ancient costume of the Turks, which had existed for so many centuries, he endeavoured to throw off, by substituting that of Europe. Pantaloons superseded the loose shalwars, and the frock coat supplanted the long flowing robe of the Osmanlie. These reforms were imposed only on the military, to whom the Sultan set the example; he never adopted the helmet or the cap, but instead of the turban a skull-cap of red cloth with a long tassel of silk appended to it; this was called a "Fez." Mahmoud's vigilance in disciplining the new troops was unremitting —he would frequently attend the drill and encourage the men by rewards. Although violence did not form any part of his original plan for carrying out his reforms, yet he was frequently driven to it by rumours of every sort tending to discontent amongst the people, which was often the cause of new executions, when some of them were strangled and beheaded without discrimination.

A fire broke out in the capital on the 31st of August, which burnt for thirty-six hours, laying the greater part of it in ruins: this was supposed to have been the work of an incendiary. A proclamation was issued against the seditious, threatening:—"Whoever is found spreading sinister and false reports respecting the government, shall be seized on the spot, and punished without delay or mercy, whatever be their rank:" Hence men and women, whose only offence was that of "speaking forbidden things," were hurried to execution —even women were strangled and thrown into the sea. On the 11th of October, another fire broke out, as the presage of fresh horrors, but was soon extinguished, and the Jannissaries again attempted, during the con-

flagration, to make head against the government, which was now too strong for them, One thousand five hundred of the rebels were executed, and a great number of them sent into Asia, where orders were given to exterminate the Jannissaries wherever they might be found, and it was supposed that at least 60,000 of them perished.

Mahmoud had still to contend with the Mussulman prejudices. The populace regarded the treaty of Akerman with Russia as a disgrace brought upon the Crescent by the irreligious innovations of the Sultan, who had deprived them of the old defenders of their country at the time they were most needed to repel insult and aggression. Order could only be restored by the most sanguinary measures—beheading, strangling and drowning—which went on at a fearful rate; but Mahmoud did not relax his efforts, and by the end of 1826 more than 20,000 regular troops were raised and exercised in the European discipline at Constantinople. Barracks were built for them—arsenals and manufactories of arms were established—European officers were employed in training them, and the utmost activity prevailed in every department, to create an entirely new and efficient Turkish army. The Sultan at the same time endeavoured to effect civil reforms, by issuing firmans for the better administration of justice, and regulating the courts presided over by the Moolahs and Cadis.

The cause of the Greek insurgents during this year, (1826) had been retrograding—the stronghold of the Greeks, Missolonghi, had fallen into the hands of the Turks, commanded by Ibrahim Pasha, after a long siege, during which the brave garrison was nearly

annihilated. The Turks brought 20,000 men against a garrison of 2,000 only, whose stores and magazines had been long exhausted, and the women and children were literally dying of starvation. Shut out from every gleam of hope, the remainder of the Greek troops who were capable of bearing arms were determined to make a sally, and sword in hand to force their way through the besieging army—the old men, the women and children, unable to be sharers in this desperate enterprise, and remaining defenceless in the town, were resolved to take their stand when stripped of their natural defenders—to spring the mines which had been prepared, and to bury themselves in one common destruction. These resolutions were all taken, and the necessary preparations made on the 19th and 20th of April.

The garrison took leave of their families, for whom not a chance of escape remained from the ruthless besiegers, and having received from their bishop the blessing and the absolution of heaven, they sallied out to the attack upon the enemy, whom they found at every point prepared to meet them; their design having been communicated to the Turks by a Greek traitor from the garrison. The Greeks threw themselves with desperate and reckless courage upon the works and the batteries erected by the Turks for investing the town, but they fell before superior numbers, although a party of them, about 400, succeeded in cutting a passage for themselves to join the Roumeliots in the mountains. The Turks rushed into the defenceless town, where the carnage was dreadful; many women sprung into the sea and into the wells with their children in their arms. A band of about 130 men fortified themselves in a house, and defended it during the whole of the follow-

ing day, and when about to be overpowered and exhausted by fatigue and hunger, they blew themselves up with their assailants. So obstinate was the conflict at the works, and so ruthless was the massacre in the town, that although above two or three thousand perished in both, only one hundred and fifty were returned as having been taken alive. All the male population above twelve years of age were exterminated, and three or four thousand women and children survived to be carried into slavery.

The Greek National Council was at this time sitting at Epidaurus: its first step was to address a manifesto to the nation, in which it spoke of this reverse to their cause, but still held the same language of determined resolution to resist their great enemy, even unto death, beginning with the following: "When we descended into the great arena, we proclaimed in the face of God and man our determination to die with the cross before us, and our weapons in our hands, rather than live as slaves without a religion, without a country—a scorn and an opprobrium to surrounding nations. We again proclaim in the name of the Greek nation its unanimous resolution to live and die amid the chances of war, rather than to cease to struggle for the deliverance of Greece."

Throughout European Christendom the melancholy fate of the devoted garrison of Missolonghi and its inhabitants excited only one feeling of deep commiseration. In each Capital, and in some Courts, contributions were collected to relieve the crowds who were perishing in nakedness and want, and to repurchase captives. The Cabinets of Europe could not at all interfere with the Sultan and his revolted subjects the

Greeks, the Sovereignty over whom they had all acknowledged as legitimate. Advice and good offices, therefore, were all that the Christian Cabinets could offer; which was met by the Greeks with the most unblushing and unrestrained system of piracy, pursued under their flag in the Levant on the commerce of all the European powers. Almost every island in the Archipelago had become a nest of robbers; flotillas of "Mistichs" swarmed about and violated the flags of every nation that sailed the Mediterranean; their crews were often treated with barbarous cruelty; their cargoes were openly carried for sale, generally to Syra, and sometimes into Smyrna, the very market from which they had been shipped. Although men-of-war of all nations cruized in the Levant for the protection of the commerce of their respective countries, yet the pirates would run their small light vessels into shallow narrow creeks where they could be only followed by the large ships sending their boats after them; and here the pirates would defend themselves desperately.

As yet, the only aid which the Greeks had derived from Christian Europe had been the eleesmosynary contributions or the personal services of individuals; but now powerful Cabinets interfered in their behalf. From the commencement of the Greek insurrection, Russia, more than any other power, had taken a deep interest in its success; for whatever tended to weaken and divide Turkey favoured the power and aggrandisement of Russia; whilst other Cabinets thought that as they might be unable to prevent Russian interference altogether, they could only keep it within bounds by inducing the Court of St. Petersburgh to act in common with themselves as mediators between Turkey and

Greece. In the present year the Duke of Wellington had been sent to St. Petersburg to encourage such a plan of common mediation. The two courts agreed, in concert with France, that the Porte should be called upon to offer certain terms to the Greeks, which they again should be called upon to accept—and that the Grand Signior should retain only a nominal sovereignty over Greece.

In pursuance of this agreement, the ministers of the three Powers—Britain, France, and Russia—by their Ministers at Constantinople, laid before the Porte proposals for the pacification of Greece, which were urged with much earnestness, but without menace; but the "Reis Effendi" at every conference held the same language: viz. "that the rebellion in the Morea was a matter in which foreign interference could not be listened to." Athens had again fallen to the Ottoman troops, which success emboldened the Porte to expect that they should bring the rebellion to a speedy termination. A state paper was delivered to the three Ambassadors, containing very spirited remonstrances in reply to their offers of mediation, "which in political language was only applicable to differences between independent States."

This Manifesto concluded with expressing their determination "that the Sublime Porte declares for the last time that it cannot give the slightest countenance to the propositions made to it." A treaty was then signed between the three allied Powers, on the 6th July, 1827, in London, the object of which was declared to be the effecting a reconciliation between the Porte and her Grecian subjects. The treaty likewise provided that "if the Porte did not within a month declare its assent to the terms of the allies, the representatives of the latter were to inform

the Porte that the state of things which had reigned in Greece for the last six years, and to which the Sultan seemed incapable of putting an end, made it imperative for the allies to take measures for an approximation with the Greeks." In other words, "Greece was to be recognized as an independent State."

For the execution of these measures, a strong combined naval force was already in the Levant, and in conformity with this treaty, the Ambassadors of the three Powers presented a joint note on the 16th of August to the Turkish government, informing them of the treaty, and of the motives which had led to it, demading an answer within fifteen days: when this period had expired, the three Ambassadors demanded, through their dragomen, the answer of the Turkish government, which was given verbally, and in the most decided terms refusing to admit the interference of foreign Powers in the Greek contest. The Ambassadors then presented an additional note, informing the Porte, that on its refusal their Sovereigns would take the necessary measures to carry the treaty into execution, to which the reply of the "Reis Effendi" was much more positive than before; at the same time, preparations for defence were made along the Bosphorus and the Dardanelles—the forts were garrisoned with artillery and regular troops sent from Constantinople. Fresh supplies of men and horses raised in the provinces were continually arriving at Constantinople, where the training of troops proceeded with great activity—the capital and the environs were daily assuming more the appearance of a great camp. The Ambassadors waited till the 10th of September, without receiving any further notification of the intentions of the Porte, when

they sent official notes, that the Consuls of their respective governments would immediately act upon the regulations laid down in the Greek treaty: it was added, that instructions would be given to avoid all hostile aggressions; but that if the Turkish or Egyptian fleets attempted to send by force, supplies and succours to the Morea, the attempt was to be resisted by force. This communication excited great alarm amongst the mercantile residents at Constantinople, and they began to make preparations to remove themselves and their property. On the 14th of September, the dragomen of the three Ambassadors had another conference with the "Reis Effendi;" but the Turkish minister was more reserved than ever to Mr. Chaubert, the English dragoman, who acted as speaker at the interview: he replied, "'God and my right;' such is the motto of England; what other motto ought we to choose when you intend to attack us?"

The Greek Congress, in 1827, appointed Count Capo d'Istria President of Greece for seven years, with the powers and prerogatives of the President of the United States. This nobleman had been long in the service of Russia, and was relieved from that service in order to enable him to accept this office, in which he could not fail to be a most useful auxiliary to the policy of the Cabinet of St. Petersburg in creating herself the protectress of the Turkish dependencies.

Immediately on his appointment to his high office, the President took the following oath:—"In the name of the most holy invisible Trinity, I swear to fulfil, on the basis laid down by the acts of Epidaurus, Astros, and Tregene, the functions which the nation confides to me. I swear to fulfil them until the convocation of the

national Congress, according to the prescribed forms in the institution of provisional government, and towards the end only of advancing the work of the national and political restoration of Greece, and of causing her to enjoy to the utmost the benefit promised by the treaty of London of the 6th July, 1827. I take on my own responsibility all the acts of my administration, and engage to transmit them for the sanction of the national Congress which shall assemble in April next."

The President's first decree was dated Egena, January 20th, 1828, headed, "Greek Republic. The President of Greece to the Greeks. If God be for us, it matters not who can be against us;"—then calling on the Greeks in energetic terms to render themselves worthy of the efforts that had been made by the European powers to effect their independence—to the honour rendered to their flag on the inauguration of their government, and to enter with firmness on their grand career of national and political regeneration: thus to fulfil the expectations of the allied Powers, and to keep up the interest with which the Christian and civilized world had honoured them.

The President then issued a decree to the "Parhellenium," a council of twenty-seven members, instituted to partake with the President the labours and the responsibility of the government; and another decree was issued to the "Demogeronates," or senators of the provinces of the state; and this was followed by an address to the military, beginning with "Persuaded of their bravery," &c. In this way the President evinced considerable energy in the beginning of his government, and inspired confidence amongst his new subjects.

The Egyptian fleet had already arrived in the

Morea, consisting of ninety-two sail, including forty-one transports, eleven of which were armed; the vessels were mostly organised on the European system, and manned with well-trained crews, having on board five thousand troops, likewise a large sum of money for their payment, and several French officers to conduct their operations. The fleet sailed from Alexandria in the beginning of August, and, after touching at Candia, appeared at Navarino at the end of the month. The British squadron, under the command of Admiral Codrington, was off that harbour when it approached. The Egyptian fleet entered Navarino, where the fleet from Constantinople was previously at anchor.

Ibrahim Pasha, the Commandant of the Egyptian fleet, having landed his troops, was soon informed by the English and French Admirals of the nature of the treaty of the 6th of July, which led to a personal interview between them, when Ibrahim was told, that if he persevered to continue hostilities against the Greeks, he would expose his fleet to destruction; to which, listening with great composure, he replied, that "he had only to obey the orders of his Sovereign, who was the sole judge of the necessity of continuing or terminating the contest." A sort of armistice for twenty days was then concluded between them after a long conference, when Ibrahim said that "he would send couriers to Constantinople and Egypt for instructions."

During this time frequent conferences took place at Constantinople between the Dragomen and the Turkish government. The Ambassadors showed no resolution to take their departure, and the Porte strongly adhered to their former declaration. The Sultan looked on in perfect calm, even when he knew that his fleets were

blockaded in the harbour of Navarino. The Austrian Internuncio, (the Austrians having remained neutral,) now used his influence to persuade the Porte to consent to the armistice, but his interposition produced no good effect,—the Porte continued to observe the same sullen silence towards the European representatives as before. The British Admiral trusting to the engagement which Ibrahim had come under, not to quit Navarino until he had received instructions from Constantinople; the British and French squadrons had immediately sailed, the former to Trieste and the latter to Milo, to obtain supplies of provisions, leaving an English and a French frigate to watch the movements of the Turks; when Ibrahim, on the 31st of September, before there was time to receive instructions from Constantinople, ventured out to sea with the view of sailing to Patras. An armed brig was immediately dispatched to the British Admiral, who lost no time in putting to sea. On his return he soon came in sight of the Ottoman squadron, when the Turks immediately tacked about, escorted by the English vessels, who succeeded in taking them back to the harbour of Navarino.

Ibrahim, irritated at this disappointment, sent his troops into the interior of the Morea to put down the insurrection with fire and sword, when the most merciless cruelties were perpetuated upon the Greeks—all of whom that were found armed were put to the sword; those who escaped the sword and slavery were starved in the dens and caves of the mountains where the war had produced famine. The sufferings of these poor people were perhaps never exceeded by those of any other during the whole of the insurrection—the troops of the Pasha were continuing a species of warfare more destructive

and exterminating than had ever been known before, putting women and children to the sword, burning their habitations, and tearing up trees by the roots in order to complete the devastation of the country. With this fierce and warlike chief, the Greeks maintained a desolating and bloody struggle; the love of liberty giving them an elastic and persevering power which it possesses within itself, nor did they ever despair of the ultimate success of their cause of independence. Amidst all their disasters it was never heard of any of them proving treacherous to it; on the contrary they had but one battle cry—"freedom or death,"—and this they shouted rushing on with daily diminishing numbers to the bloody strife, until at length their devoted heroism aroused the sympathies of Christian Europe, and the combined naval forces of Britain, Russia, and France swept the Turkish fleets from the Grecian seas, and relieved the Morea of the presence of its ruthless invaders.

The Admirals remonstrated with the Pasha on his thus continuing the war against the Greeks, adding that if the Porte persisted in this system they would attack and destroy his fleet, and immediately take up a position with their squadrons in the harbour of Navarino; this plan they carried into effect on the 21st of October, when the combined British, French and Russian fleets passed the batteries to take up their anchorage. The Turkish vessels were moored in the form of a Crescent. As the British Admiral's first object was to have the enemy's fleet within his grasp, and then to make his propositions to Ibrahim, orders were given that not a gun should be fired unless the Turks should begin, and these orders were strictly observed. The English ships were there-

fore allowed to pass the batteries and to moor without any sort of open hostilities, although there was evident preparation making for it in all the Turkish ships, and the battle was begun without plan or design by a discharge of musketry from the Turks upon a boat's crew of the English ship *Dartmouth*, who were sent to one of the fire ships, and by which accident several of the crew were killed.

Ibrahim Bey, who commanded the Egyptian ships, appeared anxious to put a stop to the confusion which ensued, when Admiral Codrington directed his pilot to go on board the Turkish Admiral's ship to explain his wish to avoid bloodshed; but the pilot was killed in the boat from the Admiral's ship; the battle then commenced and soon became general; as each ship of the enemy was disabled, such of her crew as could escape from her set her on fire, and the combined fleets had the greatest difficulty to escape these frequent explosions. The contest lasted with unabated fury for four hours, at the end of which time the Egyptian and Turkish fleets had disappeared, and the bay of Navarino was covered with their wrecks, a few of the smaller vessels only escaped into the inner harbour where they remained useless hulks; the carnage on board the crowded ships of the enemy was most destructive,—two-thirds of their crews were killed or wounded. In this engagement, which was fought on the 21st of October, 1827, the Turks lost three line-of-battle ships, four Egyptian double-banked frigates, and fifteen Turkish frigates, twenty-six corvettes, twelve brigs, and eighty-six Egyptian fire-ships; such was the total loss of the combined Turkish and Egyptian fleets. Of the killed and wounded no estimate can be made; it must have

been very great, since there were 4000 troops on board. Of the British fleet there were, in all, fifty-four killed and one hundred and sixty-one wounded; and of the French, forty-three killed and one hundred and forty-four wounded. Of the Russian loss we have no returns. The British fleet suffered so severely that three line-of-battle ships, after having been partially repaired at Malta for the purpose of the voyage, were obliged to be sent to England.

The three Ambassadors at Constantinople had received the news of the battle from their Admirals before it had reached the Porte. Under the former Sultans of Turkey, had any such insults been offered to them by the European Powers, no life of a Christian would have been safe at Constantinople. The Ambassadors were much alarmed for the safety of their fellow-subjects, amongst whom great consternation prevailed. On the 2nd of November, the Porte learned their misfortune, when the "Reis Effendi" sent for the dragomen of the three Embassies, and the Minister questioned them to ascertain if the Ambassadors knew that a battle had taken place, adding that "reports were afloat of a destructive affair having occurred at Navarino, and whether or not the Porte was at war with the three allied Powers," to which the dragomen replied that they were sent solely to hear what communication his Excellency had to make, which they would report to their Ambassadors and bring their reply, this was sent the same afternoon, admitting the occurrence of the disaster at Navarino, the Ambassadors adding their conviction that, however disastrous, it had been brought about by the fault of the Turkish Commander—to prove the truth of this allegation extracts were given from the despatches

of the respective Admirals. On the same day the British Consul intimated to the principal merchants the very critical position in which affairs were placed, that so they might adopt such measures for their security as they deemed necessary. The Porte having immediately laid an embargo on all vessels in the harbour, they were prevented from taking any steps for the removal of their property. The avowed object of the embargo was to provision the city in case of an attack, and as it extended to all foreigners, it did not appear to be specially hostile to the three allied Powers.

The city of Constantinople remained perfectly tranquil, nor was it ever disturbed by the expression of hostility against the Franks by the lower orders. Different meetings of the Divan were held to deliberate on the policy to be pursued towards the three allied Powers. One party, at the head of which was the Sultan, was for declaring war; but the views of the more pacific, which was the major part of the Divan, prevailed. The "Reis Effendi" communicated to the British Ambassador on the 8th November, and to the Russian and French Ambassadors on the following day, the final determination of the Turkish Government, which was comprehended in three demands, "that the allied courts should desist from all interference in the affairs of Greece; that the Porte should receive an indemnity for the loss sustained in the destruction of their fleet; and that the Sultan should receive satisfaction for the insult that had been offered to him." To these demands the Ambassadors, on the 10th, returned the following answer:—"That the treaty of the 6th July, which had not been annulled, forbade the allies to abandon the question of Greece; that the Turkish fleet gave occasion to the battle of

Navarino, which destroyed every claim of the Porte to indemnity; that the Porte had less reason to expect satisfaction, as it had been informed in due time that an event such as that at Navarino might occur if it did not listen to counsels of moderation, or if it should be the first to attack."

All hopes of accommodation were then at an end, and the Ambassadors appeared in earnest to leave Constantinople. The Porte detained them till the beginning of December with new propositions, but all of them of such a nature as not to admit of serious deliberation. On the 1st December, the Ambassadors intimated to the merchants that no hope of adjustment with the Porte any longer remained, and that in all probability there would be no impediment to their embarking, if they desired it, at the same time with the Ambassadors, but it was not likely they would be permitted to take away their property; and the feeling of many of the merchants was that they ought to remain on the spot for its protection. The Turkish authorities at the same time manifested a desire to retain them, by whom they were promised security for persons and property; but the fears of the majority were too strong to allow them to listen to their representations, and the Ambassadors left on the 8th December. The Russian minister repaired to Odessa, those of Britain and France to the Ionian Islands. The Sultan might thus consider himself at war with the three greatest powers of Europe, and he continued with great activity his military operations.

By accounts from Alexandria, it was stated that Mahomet Ali thus announced publicly the result of the battle of Navarino—that "the three admirals were taken

prisoners, but that the Sultan in his clemency had only imprisoned them; that sixty ships were captured, and the kingdom of England taken from its Sovereign and handed over to the King of America."*

The departure of the Ambassadors produced but little alarm in the Turkish capital, much less than approaching hostilities between the Porte and European powers used to excite. A vigorous internal police was established, which effectually preserved its tranquillity. When it was seen that negotiations were entirely at an end with the allied powers, Turkey threw off the mask. Early in January, a manifesto was made public to the Pashas of the provinces, in order to inflame the religious ardour of the people, and to call upon them as defenders of the Crescent. The populace, ignorant, superstitious and enthusiastic, responded to the call. The Sultan knew he was addressing a people who would eagerly agree with him that no faith was to be kept with heretics, and in the manifesto he said, "If the Mussulmans naturally hate the Infidels, the Infidels on their part are the enemies of the Mussulmans: that Russia more particularly bears a hatred to Islamism, and desires to tread the nations of Mohammedans under foot. Let all the faithful, then, rich and poor, recollect, that to fight for it is a duty. The worshippers of the Prophet have no other means of working out their salvation in this world and the next."†

* The author had this from an Englishman who was at Alexandria at the time.

† The author was amongst the forced "emigrés" from Stamboul, at this period, although he had but just arrived there. Only the day before had Mr. Stratford Canning given some intimation to the British residents of his intention to depart; oriental diplomacy was more veiled than ever on this occasion, and much was left to conjec-

By an arbitrary order from the Porte, the Armenian "Rayahs," the greater portion of whom were Catholics, were ordered to leave Constantinople within twelve days.

ture. The moment at length arrived and all the Frank population was in motion. Vessels had been taken up by the three Ambassadors for their accommodation, and "*sauve qui peut*" was the order of the day. Society was at once dislocated to its centre, the excitement was extreme, and nothing was heard but wailings and laments at this disruption of the ties of life amongst the Franks of long domicile at Stamboul. The narrow streets were crowded with people of all nations—a bewilderment seemed to possess them as though the enemy was knocking at the gates; and it was amusing to witness the contrast of these anxious crowds with the imperturbable gravity of the Turks, who, nothing moved, were smoking their Tchibouks with the utmost apathy; but had the once powerful Jannissaries existed, it was thought that not a Frank would have been spared from their bloodthirsty ferocity. Several vessels lay in the harbour to receive the intended emigrants, to these the miscellaneous sundries and people were rapidly tending in their hasty escape from Turkey, amidst a babel confusion of tongues and people. On the 8th of December, 1827, at four o'clock, the British Ambassador went on board his schooner, and this was the signal for the departure of British subjects, all of whom with the exception of three persons quitted Constantinople at this time. The Turks quietly looked on, no interruption was offered to the emigrants as the little fleet glided by, and it was allowed to pass the castles of the Bosphorus without molestation. Each ship was visited as usual to see the papers. The Porte had refused to grant passports to any of the Ambassadors; it was therefore an anxious moment whether they should be allowed to proceed or be sunk in the Turkish waters. The usual moderation and courtesy of the Turks prevailed, and the little fleet soon after dispersed, some for Smyrna, Corfu, and Malta, as the Ambassadors required, and in about a week the author landed at the former place, where he spent most agreeably the winter season.

This "Hegira" was no doubt hastened by a report which was generally believed, that Mahmoud had, on receiving the news of the battle of Navarino, given orders to Khosroo Pasha to exterminate all the Franks. The old Vizier at the peril of his head withheld the order until the following day, when the wisdom of the Pasha prevailed over the insanity of the Sultan.

The reason assigned for this despotic proceeding was, that "many of them were idlers, and had ventured on various acts incompatible with their situation as subjects of the Sublime Porte;" and amidst great sufferings these unfortunate people were exiled to their own country, never again to return to the capital.

The Bosphorus was closed against the commerce of all nations, and forcible possession taken of all vessels laden with corn. Immense preparations were now made by the Sublime Porte for the impending war with Russia, since the policy of the other powers, which differed from that of Russia, was rather to support than to dismember the Turkish Government. At Constantinople every corner resounded with the din and bustle of arms, the reviewing of soldiers, the casting of cannon, the construction of fortresses, &c. The Porte never entertained the idea of becoming the aggressor. Reinforcements were hastened on to the Danube to strengthen the fortresses; for here it was expected the first wave of war would burst upon the Ottoman empire. The Sultan, firm in the justice of his cause, was resolved to meet the coming danger with that desperate and determined resolution required in a conflict with the colossal power of the north.

On the 26th of April, the Russian Government issued its declaration of war against Turkey, directing its armies to march. The manifesto was long, and alleged many grievances. Amongst others complained of, was that of the violation of the treaty of Bucharest in 1812, and of the subsequent treaty of Akerman; of the illegal seizure of Russian vessels, and confiscation of their cargoes; of closing the passage of the Bosphorus, to the great injury of the Russian trade in the Black Sea; and

of the intrigues of the Porte with Persia, to prevent her making peace with Russia. The manifesto further charged Turkey with violating her pledge to the Servians, and her guarantee to the provinces of Moldavia and Wallachia. An amnesty was to have been granted to the Servians, instead of which the Turks invaded their territory and established a system of the most sweeping plunder, and the incursions of the Turks inhabiting the left bank of the Kuban was encouraged. Finally, after enumerating his grounds of complaint, the Emperor declared war against the Porte, and stated the objects of the war to be, "to enforce the due and effectual observance of those treaties which Turkey has violated, and to secure the inviolable liberty of the Black Sea, and the free navigation of the Bosphorus."

The Turks regard it as a point of honour to undertake only just and necessary wars, and they precede their acts of hostility by some solemn declarations, which must receive the sanction of the Mufti, who issues a manifesto called a "Fetva." As supreme interpreter of the law his authority is interposed to every act of the Sultan, and then the horse-tails are hung out at the Seraglio as a declaration of war.

On the present occasion the Divan issued a counter manifesto to that of Russia, replying fully to the charges made against her by her inveterate enemy.

On the 7th of May, a Russian army consisting of 150,000 men, headed by Count Wittgenstein, began to move towards the Danube in three divisions. A large fleet had been assembled in the Black Sea, which was commanded by Admiral Greig. By the battle of Navarino Turkey had lost this branch of her power. The first success of the Russian arms was the taking of Ibrail on

the 9th of June, after a long and obstinate defence by the Turks; and on the 22nd, Anapa, a strong post on the Black Sea, surrendered to another division of the Russian army. Many other fortresses fell into their hands, where the Turks resisted with great bravery and determination. The Russian army had sustained considerable losses in these conflicts; it was now reinforced, and joined by the Emperor in person. The Russians advanced towards Shumla, that great and hitherto unconquered bulwark of European Turkey, situated in the northern declivity of the Balkan, strongly fortified by both art and nature. Within its walls were 4,000 armed men, commanded by Hussein Pasha, the boldest soldier of the Turkish armies. Varna, another seaport town to the eastward of Shumla, likewise one of the keys of northern European Turkey, was strongly garrisoned. These important objects the Russian army had now before them, headed by the Emperor in person. Their possession was essential to maintain communication between the army and the fleet. The great road to Constantinople lay between these fortresses. The Imperial Guards were ordered down from St. Petersburg on the important service of pressing the sieges of these two fortresses. On the 11th of October, Varna surrendered after a siege of eleven weeks, during which time the conflict had been of the most obstinate and desperate kind. The fall of this fortress was hastened by the treachery of Yusseif Pasha, the second in command, who deserted his leader and came into the Russian camp to place himself under the Emperor's protection. The Seraskier, although thus deserted, went into the citadel with 300 men who still remained faith-

ful to him. When the Russians entered the defenceless city the garrison showed no disposition to yield, and the Emperor allowed the Seraskier with his little band to retire unmolested. Europe did not hesitate to say that Varna had been purchased with gold, since Yusseif Pasha was clearly a traitor. He was rewarded by the Emperor with an ample pension, and retired to Odessa to live in splendid infamy. The Sultan confiscated his property, and deprived the Grand Vizier of his office for his inactivity in marching to the defence of the fortress. The taking of Varna closed the campaign for this year, and the Russian army retired towards the Danube. The Emperor returned to his capital on the 20th of October by Odessa. The strong fortress of Silistria had been invested by General Roth on the 21st of July; his army sat down before it during four months, but were at length obliged to retire, after sustaining very heavy losses.

During this time the affairs of the Greeks in the Morea remained inactive. Ibrahim Pasha found himself condemned to inactivity, and, moreover, to starvation, if he remained in the Morea; since the exhausted country could not supply his army with provisions, he had no choice but to return to Egypt. The allies were willing to facilitate his departure. He embarked on board his transports twenty-one thousand men who still remained to him of the many powerful legions Egypt had lent to the cause of Turkey. On the 4th of October he sailed, and finally relieved Greece from a presence which had been so fatal to her hopes of freedom. By the end of December all the fortresses in the Morea had surrendered to the French troops under the command of

General Maison, and Greece was then at liberty to follow her new life of emancipation from the Turkish yoke. The President, Capo d'Istria, had been installed into his office early in the year, and he promised his countrymen "to deliver them from anarchy, and conduct them by degrees to national political regeneration." He seemed to conduct himself with moderation, and yet with spirit; "for the good of my country I could sacrifice my life," he said in one of his proclamations, "but I cannot risk my character." Partly perhaps from his personal influence, and partly from political considerations, he declined a loan of money from Russia, and in announcing this in a proclamation, he added, "We are thoroughly convinced that his Majesty the King of Great Britain and his Majesty the King of France will on their part grant us similar succour." The great difficulty of the Greek Government was to establish the boundaries of the new State, which by the treaty of London the allies had to settle with Turkey; but the Greeks themselves, who were no parties to this treaty, had their own ideas on the subject of their rights, which led to some discussion and altercations.

The campaign of last year against the Russians had been honourable both to the valour and conduct of the Ottomans, who had shown a resistance to their enemy which Europe had little expected, whilst the latter had been compelled to hurry back her armies to the north bank of the Danube after sustaining most grievous losses—retaining no place of importance on the Turkish side except Varna and Pravadi. In 1829, Russia opened the campaign with great caution, seeking, before advancing into the country, to reduce the strong fortress of Silistria, on the right bank of the Danube, which had

resisted and disgraced her arms in the previous campaign. Count Wittgenstein was allowed to retire from the command, and General Diebitsch took the command of the Russian troops. The Sultan had succeeded in assembling another fleet of twenty-one sail, which entered the Black Sea on the 21st of May; he himself accompanying it as far as the last port in the Bosphorus. Shortly afterwards it fell in with four Russian frigates and a brig. After a long action one of the frigates was taken, the others making their escape. The Turkish fleet returned to Constantinople with great triumph, bringing the prize with them in a few days after they had quitted it.

General Diebitsch, with an immense force, advanced towards Silistria, which was formally invested on the 26th of May by the invading army; very obstinate conflicts took place between the contending forces near Shumla, with great losses on both sides, and after the sanguinary battle of Kulertscka, Count Diebitsch opened negotiations for peace by sending in Mr. Fonton, Counsellor of State, with a flag of truce to the Grand Vizier, to which he answered in the true spirit of Ottoman theology and philosophy, and expressed his desire to conclude peace on terms advantageous to both empires. During this time the operations against Silistria had been proceeding with great effect, and early in June a mine was sprung which made a practicable breach into the body of the fortress, when the Pasha proposed a capitulation, and he surrendered with his garrison prisoners of war, with their arms, baggage, and flotilla on the Danube. The siege lasted only about six weeks, and had cost the conqueror above 1200 men in killed and wounded.

The surrender of Silistria having set at liberty the besieging army, enabled the Russian general to descend into the plains of Adrianople, on the road to the capital, and on the 15th of July the Russian army in ten divisions made their advance towards the Balkan mountains, which may be deemed one of the gates of the Ottoman empire, and had never yet been passed by any invader. The Russians, rapidly possessing themselves of several small fortresses in the defiles of the mountains, fixed their head-quarters at Ardos on the 25th of July, and with uninterrupted success had conquered the difficulties of the mountain defiles.* On the 19th of August they arrived in sight of Adrianople, the second city of the Turkish empire, containing a population of 80,000 inhabitants, of whom about one-half were Mussulmans. The Turks were so astonished at the rapid advance of the invading army, that it seems to have disabled them, and they showed no disposition to fight. Deputies immediately

* The author having passed the Balkan, or Hemus mountains, at the same pass with that of the Russian armies, can form some estimate of these difficulties. There are eight principal branches of the Balkan which extend in various directions through the whole of European Turkey south of the Danube, and these are again subdivided into a variety of defiles mostly impracticable to travellers in any way. The Khodja Balkan runs in a northerly direction along the Boreska to the Danube at Trajan's Rock, or the Irongate mountain, opposite Orsova, where the Balkan becomes connected with the Transylvanian or Krapack mountains — the Danube here forcing its way between them. The magnificent forest scenery of this part of the Balkan can scarcely be surpassed opposite Orsova, a most romantic village, which, until the recent navigation of the Danube by steam, might have been deemed out of the world, the pass of Demi Kapi opens a communication between Varna and Bourgos, both of these towns the author having visited, and continued his way to Constantinople by the great pass of "Porta Trajani" through which the great road from Vienna to the Turkish capital runs by Belgrade.

arrived from the Pashas in the city to the Russian General to propose a capitulation. They were informed that they must give up their arms, artillery, standards, and provisions, and everything belonging to the Ottoman Government, when the Pasha and his troops would be allowed to return to their homes, provided they did not take the road to Constantinople; they were warned that unless these terms were accepted by nine o'clock next morning, the city would be stormed. Before that hour on the 20th had arrived, the Turkish commissioners returned, and endeavoured to procure more favourable terms; the answer to which was, an order for the Russian columns to advance, when the Turks yielded, and the Russian army, without firing a shot, was put in possession of Adrianople.

The success of the Russian fleet kept pace with that of their troops. Several ports in the Euxine had surrendered to Admiral Greig. Thus the victorious Russians were established in the heart of the Turkish European provinces—one armed band resting on the shores of the Euxine, and another on the shores of the Mediterranean—and in each of those seas was a Russian fleet with which they could constantly communicate. Before them lay Constantinople at only a few easy marches. Between them and the capital there was no army which they could dread; the population of the country through which they had hitherto passed, and which contained numerous adherents of the Greek Church, had evinced no disposition to oppose their progress by popular movements, and submission alone could yield to the Sultan any hope of saving even the fragments of his European provinces.

The disasters of the Turks were equally accumulating

in the north-eastern portion of their Asiatic territories. Alkalzik had been taken from them the preceding year by the army commanded by Count Paskiewitch, who now collected his forces to march against the capital of Anatolia; he attacked the Turkish forces near the mountain of Saganta, and defeated them with great loss, and then pushed on to Erzroum with all rapidity. On the 5th of July, he occupied the strong fortress of Hassan Kaleh, the key of the capital, to which he sent in one of his prisoners, an officer of distinction, informing the inhabitants that if they would give up the city, their persons and property should be respected, and that their resistance was hopeless. The Seraskier, who expected reinforcements, determined on resistance, when the Russian columns advanced to the assault, and drove the enemy from the fortified heights which they occupied outside the town. This operation produced instant submission, and the capital was given up, with 150 cannon and large magazines of ammunition and provisions; the Seraskier himself, and four of his principal Pashas, were made prisoners. The Count then proceeded towards Trebizonde, and advanced as far as Baibout—they defeated the Turks on the way, who retired upon Trebizonde. Experience was thus teaching the Turkish government in every direction, that it was involved in a struggle in which continued resistance would only render ultimate ruin more inevitable; but it still obstinately refused to listen to any proposals of accommodation.

CHAPTER V.

Return of the Ambassadors to Constantinople—Treaty of Adrianople with Russia—Progress of Greek Affairs—The Treaty of London of the 6th of July — The Greek Loan — The Greek Pirates—Greece declared by the Allied Powers to be independent of the Porte—The Greeks invite Prince Leopold to be their King—The President Assassinated—Prince Otho of Bavaria chosen to be King of Greece by the Allied Powers — Terms of the Treaty with the young King—his Arrival at Napoli — well received by the Chiefs — they soon Revolt — The King attains his Majority —Arrival of the King of Bavaria in Greece—Marriage of Otho — His Majesty's return to his Dominions—The Vice-Roi of Egypt disobeys the orders of the Divan—Gaza, Jaffa, and Coifa submit to Ibrahim—St. Jean d' Acre Capitulates—The Turkish Troops totally Defeated by Ibrahim Pasha—Alarm of the Porte—Hussein Pasha's Defeat by Ibrahim — Precarious state of the Ottoman Empire—The Battle of Koniah—Great alarm at Constantinople—Halil Pasha sent to Egypt — A Russian Fleet anchors in the Bosphorus—Ibrahim crosses Mount Taurus—The Dismay at Constantinople—Arrival of the Russian Troops at Scutari—Treaty with the Vice-Roi—The Russian Troops and Squadron take their Departure —Treaty with Russia of Unkiar Skelessi—The Tzar's power over the Divan—Insurrection in Albania—in Koordistan and Servia—The Sultan's reforms—he visits the Fortresses—Mahomet Ali again rebels against the Sultan—Alarm of the European Powers—The Sultan declares War against his Vassal—The Turkish Forces Defeated by Ibrahim Pasha—Battle of Nezib—Death of the Sultan—Accession of Abdul Medjid—Negotiations with the Vice-Roi—The joint Note of the Allied Powers to the Porte—Legislative Reforms of the Empire—The Hatti-Sheriff of Gul Khaneh—Final settlement of the Eastern Question.

THE Ambassadors of France and England had returned to Constantinople in the month of June, to renew

the negotiations respecting the settlement of Greece. They intimated to the Divan the intention of their respective governments to acknowledge and maintain the independence of the Greeks. According to the protocol presented to the Porte, the new Grecian State was to comprise, on the continent, all the territory south of a line to be drawn from the Gulf of Volo to the Gulf of Ambracere, or Arta, the *"Sinus ambracicus"* of the ancients, also the adjacent islands, comprehending Eubœa, or Negropont, and the Cyclades. An annual tribute of 1,500,000 piastres, was to be paid by Greece; the value of the Turkish piastre, compared with that of the Spanish dollar, to be fixed once for all by mutual consent. Greece was to pay the first year only a fifth, or at the most a third of the tribute, to be gradually increased annually, so that the maximum of 1,500,000 piastres was to be paid after the fourth year. Greece to remain under the sovereignty of the Porte, with the form of government best calculated to secure its religious and civil liberty: the government was to be, as nearly as possible, in a monarchical form, and to be hereditary in the family of a Christian Prince, to be chosen at first by the three Powers, in concert with the Porte, but he was not to be a member of the reigning families of Russia, France, or Great Britain.

These proposals were indignantly rejected by the Porte, but the military operations of the Russians, proved the best negotiators. The Russian army was advancing from victory to victory, and the Turks had no force to arrest their march to Constantinople. Although the Capital was in commotion, yet the public peace was not disturbed. Firmans were issued, calling the whole population to the army for the defence

of the Capital, but they remained unanswered. The Sultan announced his intention of taking the field in person, but Count Deibetsch was drawing nearer and nearer, and might be expected in a few days under the walls of Constantinople.

To the solicitations of the Envoys of England and France, at length the obstinacy of the Turkish ministers gave way. They saw the necessity of peace, and two Turkish plenipotentiaries, with powers to treat, arrived at Adrianople on the 27th of August. On the 1st of September, negotiations were opened between them and the Russian General, and on the 14th of the same month, a treaty of peace was signed between the two belligerent powers of Russia and Turkey. By this treaty the Porte declared the passage of the Dardanelles free to Russia, to and from the Black Sea and the Mediterranean. A new line of frontier was established between the two States, and Russia was to receive a sum of money as an indemnity for the expenses of the war; the amount of which was to be fixed by a separate convention.

The affairs of Greece were still progressing favourably towards her independence. Every armed Turk was expelled from the Morea. Anatolia and Missolonghi fell into their hands—the Turks gave themselves up by capitulation on the 16th of May, 1829. The settlement of the kingdom of Greece occupied the attention of the Allied Powers, who now determined that she should be freed from the sovereignty of Turkey, to which Russia brought the Porte to consent by an article in the treaty of Adrianople. The interests of Greece and Turkey were determined upon in London without the intervention of a Greek minister. The allies moulded

and fashioned the thing according to their own views, and at their own pleasure these matters were determined, without considering the wishes of the Greek people, or even making any communication to the Greek Government. The continental boundary of the Greek state, as already related, was drawn from the Gulf of Volo to the Gulf of Arta. The Turkish subjects who were obliged to depart from the Greek territory were to be indemnified —the government as we have mentioned, was to be of a monarchical form, and hereditary in the family of a Christian Prince, to be chosen at first by the three powers, in concert with the Porte, and not to be a member of the families reigning in the States of Europe who were parties to the treaty of the 6th July.

The cause of the Greeks had now excited the greatest enthusiasm throughout Europe, but the character of their struggle with their Ottoman oppressors had much changed, and had degenerated to frightful demoralization and cruelties. In the early period of their struggles, the Greeks, trusting to themselves, had nothing to expect but from their union and efforts, when they made immense sacrifices, the fruits of which were the taking many places in the Morea, the occupation of Athens and of its citadel, burning the Turkish vessels at Scio and Tenedos, the destruction of the army of Dramali, and above all, familiarizing themselves with the impression that a revolution to throw off the yoke of a former government cannot be successful but at an immense cost. Subsequently, there sprung up in different parts of Europe "Phillelene Committees," to aid the Greeks; by these Committees subscriptions were raised, public and private, to work out the great cause of Greek independence.

A small loan had been obtained for them in London, as already stated; but these Committees went boldly on the Stock Exchange and obtained subscriptions to another loan, amounting to £2,800,000. of which there was paid by the shareholders only £1,602,000.; the stock ultimately fell to the low price of 2*s.* 6*d.* per £., leaving only £350,000, of nominal value of the whole sum paid for; very little, if any of it, ever found its way back to the pockets of the subscribers. What was actually received by the Greeks themselves, only tended to demoralise their proceedings, and by the power of the all-corrupting gold to elicit the Greek character. The revolution immediately became changed in its tendencies; it was from henceforth one scene of pillage, in which every one hastened to take the largest possible share:—public benefit merged in individual profit; the scramblers for the loan converted the shares of it into "Mistichs," or pirate vessels, with which they might plunder more gold from those whose liberality had set them afloat, and it may not be going too far to say, that the Greek pirates were fitted out from the London Stock Exchange. Thus the ocean was covered with Greek depredators upon British commerce, which enabled them to disdain the aid of a London loan. They had likewise found out another resource, by the help of a spurious coinage. A vessel was captured from the Greeks containing a complete Mint apparatus, and a large quantity of counterfeit gold coins were found ready for circulation.

A people so long accustomed to the abstemious regulations of Turkish jurisprudence were soon upset by the golden showers of Phillelene munificence, and converted into freebooters. The military thought only

of demanding pay which they had never earned; the captains of ships left the service of their country to engage in the infamous course of piracy, to aid which a mock tribunal was established to throw a false glare of legality on their plunder by the laws of their infant republic. Equity and justice were sacrificed on the wheel of lawless might, and the Greeks became a people of Corsairs. Whilst thus given up to anarchy and disorder they lost the greater part of their former conquests: the strong forts of the Morea were retaken by the Turks—their army was conquered after a few hours of combat, and misery and confusion reigned amongst them, when two men came to their help, Fabvier and Cochrane, of high renown and brilliant talents in their respective stations, military and naval, which produced a change in the aspect of Greek affairs. But even these men could not save the vessel of state from the coming wreck—the latter, having exhausted his skill and valour in the cause, quitted it in disgust. The enthusiasm of a Byron must not be forgotten, nor his noble sacrifice of purse and person to purely Phil-lelene ardour. It may not be saying too much that he died in their cause, that the weariness of his journey, and his disappointment at finding the Greeks so different to his expectations, worked upon his sensitive nature until it laid him in the tomb. Everywhere and all around he saw Greece "die daily," according to his favourite quotation. She was conquered by arms, lost to public opinion, and abandoned herself to the most wanton profligacy of moral degradation.

The Ambassadors of the allied Powers had presented a joint note to the Porte in May, 1829, already alluded to, wherein the "suzereineté" of the Sultan was

acknowledged, and an annual tribute was to be paid to him by the Greeks. But the allies now took a different view of affairs, and determined that Greece should be completely free from the sovereignty of Turkey. Russia having previously, by the treaty of Adrianople, confirmed to the Porte the supremacy over Greece, was bound to use her influence to obtain from the allies the fulfilment of this stipulation; but not so—and she became one of the contracting parties for making the new kingdom of Greece altogether independent of the Porte.

As some compensation for this diplomatic tergiversation (if it may be so termed) of the Allied Powers, they agreed to restrict the territory of the new State within narrower limits. The line now adopted was further to the south; and all this was determined upon without consulting the wishes of the Greek people, or even making any communication to their Government, which they naturally expected, as will be shown by the following: "The National Assembly which met at Argos on the 29th of July, 1829, passed a decree approving the contents of the President's message, and giving him full powers to take part in the negotiations to which the Allied Powers might invite him, in order to agree on the conditions of the execution of the treaty of London." But Capo d'Istria was not invited to these negotiations, nor even informed of their course—the interests of Greece and Turkey were decided upon in London without the intervention of either a Turkish or a Greek minister. Of this it may be said that Greece could scarcely complain, since the Allies had fought for and created her as a thing to be fashioned and moulded to their own views, and at their own pleasure, and the

power which they exercised was as difficult in practice as it was anomalous in principle.

The Greeks had at this time solicited the Prince Leopold to be their king, or rather it was suggested to them by the Allied Powers. The President wrote to him in very strong terms complaining of the territorial arrangement made by the Allied Powers for the new State—that on his officially communicating the same to the Greek Government, they had declared that they could not conform to the same without compromising the oaths, the rights, and the dignity of the Greek nation, since eight provinces which had been conquered by the Greeks were to be restored to the Turks, and that the line of frontier laid down by the Allies hardly afforded them means of national defence to confirm the work of peace for which they had sacrificed so much. A deputation from the Senate announced to the President—"The Allied Powers may carry their decisions into effect, but we will be no parties to them." The President then pressed for the immediate arrival of Prince Leopold in Greece. And on the probable acceptance of the Government of the country by the Prince, the Senate remarked—"Considerations of high policy at present change the system of administration of Greece, destined to be governed by a monarch worthy of her confidence—his Royal Highness Prince Leopold. The choice of a wise and virtuous Prince, whose reputation precedes him, offers to Greece the prospect of a happy future. She rejoices at this so much the more, as she learns that his Royal Highness has nobly refused to accept the glorious and difficult task of effecting the happiness of a great nation before he has secured the assent of that nation." They again warmly protested

against the boundary line proposed by the Allies, and said, "What will the Greeks have gained after nine years of bloody strife? Living in a desert amongst the bones of their massacred relations, they would only have legitimised their eternal slavery."

Greece, for whose pacification the powers of Europe had laboured so long, was now a scene of violence and mortal civil strife. The President, Capo d'Istria, either from too great leaning to Russian interests, or from the mere jealousy and discontent of the Chiefs, all of whom were unused to control, and eager for power—had rapidly become unpopular. They demanded the convention of the Assembly, which he refused. They also demanded the full establishment of the liberty of the press, to which he would not consent; and they accused him of violating every principle of their constitution, by inflicting on his opponents arbitrary punishments and exile, ruling by the assistance of his army like the despotic deputy of Russia, not as the elected head of a free State. The discontent propagated by the Chiefs gradually undermined the President's authority, particularly in the islands, where the people broke out in open resistance to his government. Some of the islands established their own presidents, and the Greeks blew up the frigate *Hellas*, the only ship which they possessed, in the Bay of Poros, that it might not fall into the hands of the Russians, who had sent an expedition against the insurgents, at the request of the President.

From the commencement of these troubles Capo d'Istria had received various warnings that his life was in danger: he disregarded them, and the blow was struck. George, the son, and Constantine, the brother of the Bey Mauromiahaeli, who had been imprisoned

since the month of July by order of the President, for some disobedience to his commands, repaired to Napoli di Romania for the purpose of assassinating the head of the government. On the 9th October, they waited for him at the door of the Church which they had learned he was to visit. On the threshold of the temple they attacked him; Constantine discharged a pistol at his head, the other stabbed him with a dagger; the President fell dead upon the spot. The deed was perpetrated under the eyes of the people, in October, 1831. One of the assassins was immediately put to death by the bystanders; George escaped to the house of the French Consul, who refused to give him up to the fury of the military or the rabble, but promised to surrender him on a regular demand being made by the magistracy. The crime seems to have been the result of private revenge, rather than of political hostility. It produced no immediate political consequences, much less any violent convulsion.

The Senate immediately named a commission of Government, composed of Colochtroni, Colletti, and Augustin Capo d'Istria, the late President's brother, who was placed at its head. After the assassination of the President, Greece was left without a government, and was soon involved in absolute anarchy. The refractory chiefs would not acknowledge the authority of his brother Augustin, who had been placed over them, and began to act for themselves. The National Assembly, which met at Argos in the middle of December, was not more successful in restoring obedience and tranquillity: loud complaints were made that the elections had been illegally controlled by force, and that force in favour of Russian domination. A large number of the members

therefore protested against their competency to proceed to business. These Protesters were driven from Argos by a body of troops headed by a Russian officer. They repaired to Megara, and there formed themselves into a National Assembly, and declared that they were the only legal Representatives of the Greek nation.

On the 15th January, 1832, they voted an open impeachment against Augustin Capo d'Istria; they decreed that the elections in the greater part of the provinces had been made under the influence of troops stationed there by the ruling Powers, for the purpose of controlling the free voices of the citizens; they charged against the provisional President that he had corrupted the elections, and employed fraud and violence in order to usurp the supreme authority in contempt of the law, and by his iniquitous and illegal acts had destroyed the legitimate government, and possessed himself of the supreme power by main force. They therefore decreed that "Augustin Capo d'Istria was a violator of the independence of the General Assembly, the principal mover of a civil war, and an Usurper of the sovereign authority, and that he should therefore be delivered over to the proper tribunal for trial." The Chiefs, who acquired superior authority, resembled more the captains of banditti than the heads of regular warfare: this necessarily led to the utmost violence of military oppression; multitudes fled for security to the Ionian Islands, whilst the peasantry sought protection against the military marauders by abandoning their villages and fields for caverns and fortresses. The Ministers in Greece, of Britain, France and Russia, who had taken the new State under their protection, were unable to quell or mitigate the confusion; nor could the French troops

which were sent to occupy Patras and Napoli. It appeared manifest, that there was no prospect of tranquillity for Greece, except in the presence of a Sovereign, to whom the chiefs might yield the obedience which they refused to one another, and who should possess an independent force sufficiently powerful to cause his authority to be respected.

The Courts of France, Britain, and Russia had recognised the National Assembly of Argos; but when its power was overthrown, they took no measures to re-establish it. They were now occupied in selecting a king* who should reduce the State to order, more easily and effectually than they could by mere protocols and despatches. The Prince Leopold had, in the meantime, accepted another throne, and their choice fell on Prince Otho, son of the King of Bavaria. In Europe the nomination of this Prince was strongly objected to, on the public ground that he was still a minor, and must commence his reign with what would only be a Regency, which it was said was not the sort of executive fitted to command respect in a turbulent and disorganised country like Greece. In defence of the appointment, it was argued that his family was well known and respected in Greece; for his father from the beginning had taken a great interest in the revolution—that the Prince came from a country where the representative form of government existed, and that he would be accompanied by three experienced and eminent men who were known for their liberal principles.

The King of Bavaria having accepted the crown on

* This title was first conferred by Constantine the Great on his son Hannibanialus.—*Gibbon.*

behalf of his minor son, the conditions were fixed by a treaty concluded in May between Britain, France, Russia, and his Bavarian Majesty. The territory now offered to be included in the new State was somewhat larger than when its sovereignty had been offered to Prince Leopold; an extension which had been purchased from the Porte for the sum of half a million sterling, this sum was to be paid out of a loan of two millions and a half, to be raised for the service of the new King, the borrowing of which was to be rendered practicable by the three Powers guaranteeing principal and interest. The King of Bavaria was to send along with his son an army of 3,600 men to be supported entirely at the expence of Greece.

The Assembly at Napoli, as soon as they learned the contents of the treaty, dispatched an address to the King of Bavaria, praying him to hasten the arrival of their long-desired monarch; they declared that the wishes of Greece were unanimous. Their long address concluded with the following: "The muses themselves descend from Helicon to proclaim with loud joy the appearance of the august Sovereign."

All the necessary preparations having been completed, the young King quitted Munich, and arrived in his new dominions at the beginning of the year 1833; he landed at Napoli, with the troops that accompanied him. King Otho was received with all the marks of respect and obedience; he announced himself to his subjects by a proclamation, in which, after eulogising the mighty sacrifices which they had made in the cause of independence, and painting the anarchy which immediately followed to prevent the fruits of that inde-

pendence being reaped, he added, "I promise you to protect conscientiously your religion—to maintain the laws with fidelity—to administer impartial justice to all —and to preserve intact, by the assistance of God, your independence, your liberties, and rights. May divine Providence bless our efforts, and give new lustre to this noble country—the soil of which covers the ashes of the greatest men recorded in history, and the inhabitants of which have recently proved to their cotemporaries that the heroism and noble sentiments of their immortal ancestors are not extinguished in their hearts."

The Greek chiefs, unaccustomed to subordination, and accustomed to power by whatever means acquired, now finding themselves subjected to a foreign Prince supported by foreign arms, however galled they might feel, received his Majesty with every outward demonstration of respect; but not a year had elapsed before they strove to recover their former irregular power, on the plea that Russian intrigue was influencing the young King's Government, and some of them were arrested on the charge of conspiracy. The disbanding of the irregular troops did not contribute to the internal tranquillity of the country; on the contrary, by throwing loose a number of savage men, to join any malcontent, or form themselves into bands for the purposes of plunder, they kept up a sort of excitement which it was difficult to allay. They proceeded to sack the Turkish town of Arta in Epirus, slaughtering the inhabitants, setting fire to their houses or plundering them—the women were treated with the most brutal barbarity—the children were massacred in cold blood. This massacre lasted for three days, when the freebooters returned to the mountains laden with booty. Such was

a specimen of his new subjects, whom King Otho had come to govern. The government of Napoli immediately marched troops for the protection of the frontier.

The geographical position of Greece which had been laid down by Capo d'Istria was now materially changed, as before stated. The new kingdom was divided into ten departments and each department into districts. These were, 1st, Angolis and Corinth; 2nd, Achaia and Elis; 3rd, Messina; 4th, Arcadia; 5th, Luconia; 6th, Acarnania and Etolia; 7th, Locris and Phocis; 8th, Attica and Bœtia; 9th, Eubœa; 10th, The Cyclades. The local government of each department was vested in a monarch assisted by a council; but at the head of each circle or district into which they were subdivided was placed an Eparch with a district board.

The bondholders of the two former Greek loans now became clamorous to be paid the interest, if not the principal, out of the new loan guaranteed by the three allied Powers; and they could scarcely be appeased on learning that it was raised for the immediate necessities of the new State, and not to indemnify claims upon Greece before its independence had been recognised. At the end of the year 1834, the seat of government had been removed from Napoli to Athens, with a view to the approaching majority of the King, and the consequent dissolution of the Regency. His Majesty landed at the Piræus on the 13th December. He was met by the "Demogerentes," or aldermen, and by the principal officers of the city, who accompanied him in procession to the Temple of Theseus, where his arrival was celebrated by a *Te Deum*. The court, with its

numerous attendants, the staff, and the diplomatic body, suffered much inconvenience from the want of accommodation, the King being lodged in a *pro tempore* palace. But their presence contributed greatly to the renovation of Athens, by the demands which it created. Old streets were cleared away, and new ones were laid down; private dwellings and public buildings rose rapidly on every side; warehouses began to be built along the Piræus, and a great number of men were employed to clear away from the Parthenon the accumulated rubbish of many centuries.

On the 1st June, King Otho having come of age, assumed the reins of government, and the Regency deposited its functions in his hands. His Majesty announced his accession by a proclamation, in which, after reminding the Greeks of the benefits which had been already conferred, and the wounds which had been healed by their own institutions, and by the impartial action of a regular government, said, "On this day, the period at which I assume the reins of government, I again promise always to protect the holy religion of my subjects, and to be the sure support of their holy church; to grant justice to all; to be faithful to the laws; to protect, with Divine assistance, your liberties, your rights and your independence, from all attacks; and in the whole of my administration to have before my eyes your happiness and your glory." The King issued a decree which conferred on Count Armansperg the dignity of Arch-Secretary of State, somewhat similar to the office of Vice-Roi, and invested him with the general control over the whole government—(the Count, a Bavarian nobleman, had been formerly President of the Regency)—he was made Keeper of the Great Seal

of the kingdom, and, as such, his signature was necessary to all acts receiving the royal sanction.

There seemed at this time to be no intention of sending away the Bavarian military, which occasioned disaffection and great murmuring amongst the Greek troops that had been discharged. This dislike extended to the government by which the Bavarians were retained, and some sanguinary scenes took place between the Bavarian and Greek soldiers: the captain of a Bavarian regiment, with some of his men, were put to death by the latter. All parties among the Greeks looked upon the Bavarians as foreign intruders upon the government and the offices of their own country. It was insinuated that the King had become weary of his Arch-Secretary, who had appealed to the King of Bavaria against the King of Greece. At the end of the year the aspect of affairs was so threatening, that his Majesty of Bavaria left Munich for Greece in the month of November, to lend to the inexperience of his son the weight of his personal influence and advice, with the view of restoring tranquillity, and rendering his government less unpopular. The King s efforts did not appear to be altogether without effect. Some regulations were made to diminish the hated preponderance of Bavarian officials in the different departments of the public service. It was directed that all public documents and ordinances should be promulgated in the Greek language. A Council of State was appointed which consisted almost entirely of Greeks. A decree was issued for the establishment of a public bank. When his Bavarian Majesty returned to Munich, after a three months' residence in Greece, he ordered that he should be followed by a considerable portion of

the Bavarian troops, whose presence contributed more than any thing else to excite jealousy and dissatisfaction. Desperate bands of marauders continued to infest the Turkish frontiers, and large bodies of troops were sent against them, when they were dispersed, and the invaders took possession of the passes of Thessaly. The finances of the new kingdom began to be in a very disordered state: the government had been pledged to apply the first proceeds of the revenues towards the payment of the interest on the loan of £2,400,000, guaranteed by the three allied Powers, and the creating of a sinking fund by which it was to be extinguished. The Greek Government had not fulfilled this agreement, having found more pressing and immediate use for their money. A third instalment was still due on this loan, and Russia refused its being advanced, except in so far as to pay the dividends on their portion of the loan that had already been paid up. It was admitted that without money the government could not go on. King Otho, who had followed his father into Germany in search of a wife,* refused to return until money was procured. Russia was accused of acting with a deliberate design of involving the Greek Government in embarrassments, and to plunge them into confusion to forward her own views.

Great Britain took the burden upon herself. An Act of Parliament was passed authorising the Government to guarantee the remaining part of the loan without the concurrence of either France or Russia. With the exception of the disturbances on the frontiers, Greece seemed to enjoy a comparative state of tranquillity:

* His Majesty was married in November, 1836, to a Princess of Oldenburg.

the people were contented—the taxes were cheerfully paid—agriculture was improving — speculations were becoming popular—mail coaches were running—theatres were rising, and tranquillity and security everywhere prevailed, which was not materially interrupted by the absence of King Otho from his dominions; and on the 14th of February, 1837, the British frigate which was to restore him to his capital appeared before Athens. Sir Edward Lyons, the British Minister, went on board to congratulate his Majesty; and when the frigate entered the harbour of the Piræus, Count Armansperg, his Prime Minister, went on board, when he was informed that his office was abolished and his resignation accepted. It is not easy to appreciate the causes which led to this dismissal, nor to that of M. Rhizos, the Foreign Secretary, which have been always involved in much obscurity. The material interests of the new kingdom now appeared to prosper. Athens was emerging from the ruins in which she had so long been prostrate: a palace, a barrack, and a hospital, with private dwellings, began to spring up and to bear testimony to the regeneration, after a modern fashion, of the city of Minerva. An army of 8000 Hellenic troops was levied by a general conscription.

We will now revert to the exclusive affairs of Turkey which require our attention. During this time the Sultan Mahmoud was incurring far greater danger than even from the Greeks, and from a very different quarter, viz., from the Vice-Roi of Egypt, who had so materially sustained the Porte during the revolt of the Greeks. The discipline of his armies and the bravery of his son Ibrahim would have long since terminated this struggle, had not the Allied Powers interfered and snatched the

prey from the grasp of the Sultan. The Vice-Roi had served the Sultan faithfully, but the expected result of those services had not been realized by him. The Porte had now begun to look with jealousy on this powerful vassal, who had freed himself from many of the Eastern prejudices, and had adopted European institutions by making use of the skill of foreigners to direct and increase the sources of his power; he had employed European officers in his army, and artizans to equip his fleets; he had introduced and encouraged their manufactures, and had made such vast changes in the administration of his Pashalic, that it became almost an independent kingdom. Despotic towards his own subjects, as any Eastern tyrant in the world, he despised the threats of his nominal master, and took every opportunity, by enlarging his dominions, to become independent of him. He made war against Abdullah Pasha, Governor of St. Jean d'Acre, and sent a powerful army, under the command of his son Ibrahim, and a large fleet likewise, to attack him in his Pashalic.

The Porte had not been consulted in any of these proceedings, and Mahomet Ali thought himself so far a King as to be entitled to make war at his own hazard, even against a province of the Sultan, who considered himself the common master of both these belligerents. Abdullah made some show of resistance, and the two Pashas were at war. When it was ascertained that Ibrahim had actually laid siege to Acre, a firman was dispatched from Constantinople demanding peace between the two Pashas, and they were directed to lay their complaints at the foot of the Sultan's throne that he might investigate and decide between them; positive orders were given to Mahomet Ali to withdraw his

troops immediately from Syria, and Commissioners were sent to enforce what the Divan commanded. These orders the Vice-Roi was not inclined, and did not feel it necessary, to comply with; he returned evasive and procrastinating answers, and directed Ibrahim in the meanwhile to press the siege of Acre.

The Porte now began to doubt the fidelity of its great vassal—and directed armies to march and fleets to be prepared to punish him as a rebel. This manner of treating him only irritated and confirmed Mahomet Ali in his design of "independence of the Porte;" whilst he knew too well the condition to which Turkey was reduced to dread any formidable activity in her military preparations. The Greek revolution had deprived her of the greater part of her navy. The war with Russia had plunged her into poverty and humiliation—the innovations of the Sultan and the misfortunes of his reign had produced disaffection amongst the Moslems. The Egyptian army, which amounted to between 40,000 and 50,000 men, immediately on its entrance into Syria had made itself master, without resistance, of Gaza, Jaffa and Caifa. Acre, which was defended by Abdullah himself, made a strong defence, as it had formerly done against Napoleon. Ibrahim lay before it for three months, bombarding it both from the land side and from the sea; he reduced it to a heap of ruins, but could not compel it to surrender. The Pasha expected relief from Constantinople, and had made a defence which allowed sufficient time for the Porte to have relieved him, had they possessed the necessary means. A Turkish force, under Osman Pasha, advanced to Tripoli; but Ibrahim having marched against him with a part of his army, Osman, terrified

at the approach of the Egyptian commander, fled during the night, abandoning his camp, ammunition, and artillery. This attempt of relief having failed, Acre being pressed with a strict blockade, Abdullah at last gave it up by capitulation in the month of May.

This success induced the haughty vassal of the Porte to act directly against the Sultan as his enemy, being provoked by the manner in which the Porte had treated his pretensions—he thought to conquer the whole of Syria; and Ibrahim, having refreshed his troops and received reinforcements, left Acre on the 8th of June and marched directly upon Damascus. He arrived before it on the 14th, and found a considerable body of infantry and cavalry drawn up under its walls; they took flight at the first charge. The Governor and principal authorities followed their example, and the Egyptian army took possession of the city. After an interval of repose, Ibrahim continued his triumphant march northwards to Aleppo. At Hems, on the banks of the Orontes, he was encountered on the 8th of July by a Turkish army, stated in his bulletins to amount to 20,000 men, of whom 7000 were regular troops, commanded by the Pasha of Aleppo and five other officers of the same rank. They began the attack and Ibrahim repulsed them with his cannon: the infantry, following up the advantage thus gained, threw them into confusion, and the cavalry immediately charging put them wholly to the rout. Ibrahim wrote to his father of this victory: "I have never witnessed such a defeat as that which has just been experienced by the enemy, nor do I hesitate in asserting that 200,000 or 300,000 similar troops would not cause me the least anxiety. By God's help we will ever chastise such fellows when-

ever they may fall in our way." He stated his own loss at 102 killed and 162 wounded; that of the enemy, including prisoners at 4,500, of whom 2000 were killed. He took all their tents, ammunition, provision, and twenty pieces of cannon — eleven pieces which were carried off were abandoned in the flight and fell into his hands the day after. The Pasha of Aleppo had not even time to carry off his private correspondence with the Porte, the contents of which, in all probability, would not be likely to make the Vice-Roi and his victorious son feel more kindly towards the Sultan. This victory laid open to the Egyptian armies the road to the extremities of Syria, and Ibrahim lost no time in following up his successes.

The Porte, trembling on the banks of the Bosphorus, had been able, by great exertions, to send forth a formidable army under Hussein Pasha. Ibrahim, having entered the Pashalic of Aleppo, advanced, without meeting with an enemy, as far as Antioch, where he learned that Hussein, at the head of 36,000 men, had taken post at Beila, between Antioch and Scandaroon, or Alexandretta, to guard the passes leading across the Taurus; his position could be approached only by a defile—he had strengthened it with batteries, and cannon were planted on the heights. Ibrahim, however, resolved to dislodge him. Having made his disposition he attacked the Turks on the 29th of July, having silenced the batteries with his artillery, his troops carried the heights by main force. This was to the Turks the signal for rout and confusion — abandoning their cannon and baggage, with the whole mass of provisions which a fleet of sixty transports had brought from Constantinople. They suffered so complete a dispersion that

their commander after the battle could not collect 10,000 men.

The conquest of Syria was now completed, and the Porte seemed to be in no condition to attempt to wrest it from the hands of the victor, and yet it was degrading to acquiesce in the terms which it was likely would soon be imposed by the conqueror whom it had treated as a rebellious servant, forgetting that he was more powerful than his master. Mahomet Ali instead of being inclined to give up any part of what he had acquired resolved to shew that he was still able to acquire more, and that he sought to dictate a peace in the capital even if he did not himself mount the throne of Othman. His armies had fought their way from Gaza to Scandaroon; the road to Constantinople now lay open to them—the armies of the Porte had been annihilated—their fleets had not ventured to meet those of Egypt—panic and defeat had already done great part of his work. Ibrahim again put his army in motion; he quitted Syria, passed the Taurus, and established himself in Caramania.

The Ottoman Empire was tottering to its fall, unless the European States should interfere to prevent it, or that Russia should realise her long-cherished scheme of aggrandizement, by taking under her own protection those northern shores of the Bosphorus which the Crescent was no longer able to defend. The last effort was made to prevent the victorious Ibrahim from reaching Constantinople, to which he had opened himself a way by crossing Mount Taurus and descending into the plain of Caramania. An army of 60,000 men was sent forth to meet him, under the command of the Grand Vizier himself, Redschid Pasha, who marched in quest

of his antagonist. Ibrahim, whose army was greatly inferior in numbers, but hardened in war and accustomed to victory, and commanded by skilful officers, took up a position behind the town of Koniah, where the enemy could reach him only through dangerous defiles. The Grand Vizier attacked him on the 21st of December, 1832: the main body of the Sultan's troops, about 42,000 in number, chiefly Albanians, and 500 of the Grand Vizier's household troops under his own command, were to make the principal attack in the centre of the Egyptians, whilst the Turkish cavalry, divided into two corps of 6,000 men each, were to engage the wings of Ibrahim's army. The battle lasted six hours, when his victory was complete: the actual loss on each side was about equal, but the Turkish army was utterly dissolved—the fugitives fled in all directions, endeavouring to return to their own houses; the whole of the artillery, baggage and ammunition, fell into the hands of the enemy.

The intelligence of this defeat threw Constantinople into consternation, and its government, as if stupified by the blow, displayed no energy nor spirit to meet the approaching consequences. There was no obstacle between Ibrahim and the shores of the Bosphorus: he might traverse Anatolia and assault the capital under its walls, and there dictate to the Sultan the terms of peace. The latter could find his preservation only in the support of the European Powers. Russia could send troops, whilst France and England could only send Ambassadors, and Russia was longing for the moment that despair should compel the Sultan to throw himself into her arms—when the Porte would become a mere dependency of the Russian Empire. The first thing to

be done was to stop the march of Ibrahim, if possible, by an armistice. Early in January, the Russian General, Muravieff, was sent to Alexandria to co-operate with the Austrian Consul-General there, to obtain from the Pasha an order to his son to suspend his movements till a peace should be negotiated. Halil Pasha likewise repaired to Alexandria as Envoy from the Porte, to make overtures for a treaty. Mahomet Ali assumed an air of great moderation, and received with the highest distinction the messenger of his defeated and disgraced Sovereign; he acceded at once to that request, and sent off instructions to Ibrahim to stop his march till further orders. Ibrahim in the meantime having pushed on his advanced guard towards Brousa, the fears of the Sultan had induced him, on the 2nd of February, to apply to Russia for assistance.

Russia readily complied, and a fleet from Sebastopol anchored off the entrance of the Bosphorus on the 20th of February, to defend the passage from Asia to Europe. Before its arrival, intelligence had been received of the favourable answer of Mahomet Ali, and that thus the immediate danger was over. The Porte therefore requested that in the mean time the sailing of the Russian fleet should, if possible, be prevented, but that it should hold itself in readiness to sail at the first notice. Similar measures were asked for with respect to a land force which the Porte had solicited of their faithful ally,—"that it may in case of need be at hand, these troops may now commence to march along the Danube, and await the directions which will shortly be given, according to circumstances, by our friend the Ambassador, who will be made acquainted with them." The fleet however

had sailed before the countermand reached it, and had arrived three days after the latter arrangement. Admiral Roussin, the French Ambassador, politically jealous of Turkey being placed under the protection of Russia, insisted strongly that the fleet should be immediately sent back. The Sultan did not like to part with what was his best defence, as long as Ibrahim was so near and no peace concluded. In the state of uncertainty and alarm which prevailed at Constantinople, even the peace of the capital might be dependent on the presence of the fleet; it was arranged therefore, that when the wind allowed, it should move to Sizapoli, the harbour nearest the channel of Constantinople, so as to be in readiness to act as circumstances might require. The French Ambassador undertook to frame the treaty which was to be sent to Mahomet Ali for his acceptance; the Russian Ambassador did not seem to meddle with it. The treaty provided for the immediate evacuation, by the Egyptian troops, of those parts of the Ottoman Empire which by the peace were to be restored to the Sultan; but this would strip the Viceroy of the greater part of his Syrian conquests, which formed no part of his policy. An aide-de-camp of Admiral Roussin was dispatched to Alexandria with this convention, threatening the Pasha that if he refused the proffered terms he would be attacked by a combined French and English fleet.

On the 6th of March, Mahomet Ali returned an answer to Admiral Roussin, plainly and decidedly rejecting the proposed treaty, and that too in a tone which displayed some anger at being interfered with by foreigners. In his spirited reply he said, "Pray, Mr. Ambassador, how have you the right to call on me

to sacrifice myself thus?" He then returned his own propositions of arrangement by Halil Pasha, which would render him the master of the whole of Syria and the adjoining district of Adana, which brought him to the very foot of Mount Taurus, and with that answer, he gave orders to Ibrahim to advance and conclude peace on no other terms.

Ibrahim immediately pushed on from Routakai as soon as he could concentrate his forces. Constantinople was once more in dismay. The Russian Ambassador was again requested to hasten the arrival of the fleet and army; both were ready, and before the end of April, 15,000 Russians had been landed at Scutari, on the Asiatic side of the strait, where they were encamped between Ibrahim and the Bosphorus; a more numerous army was on the march from the Danube, whilst a Russian fleet guarded the Bosphorus itself. It manifestly was not the intent of Russia that Ibrahim, by receding from his demands, or the Sultan by granting them, should shorten the duration of her protectorate. It was the interests of the other Powers, again, that every pretext for the presence of the Russians should be removed. The Sultan wavered as one party or the other prevailed with him; he was sufficiently sensible of the danger of being dependent on the fleets and armies of his powerful ally; he was willing to make sacrifices to get rid of them; but he found that the other Powers defended him only with despatches, to which his victorious vassal paid no regard. Moreover, he was fearful that the appearance of Ibrahim at Scutari would occasion a revolt in the capital; and there was nothing but a Russian army to prevent Scutari from becoming the head-quarters of Ibrahim, who kept himself in his advanced

position ready for action. The wish, however, to get rid both of Ibrahim Pasha and of the Emperor Nicholas, induced the Sultan to grant to Mahomet Ali a part of his demands. He found it at last prudent to comply, and Adana and the whole of Syria were given up to Mahomet Ali, who had now made himself a more powerful Sovereign than his nominal master: he reigned from the limits of Asia Minor to the mouth of the Nile, and could at his pleasure make the Sultan tremble within the walls of the Seraglio.

At the conclusion of the peace on the 4th of May, 1833, Ibrahim began his retrograde movement; by the end of July he had crossed Mount Taurus, and immediately engaged his engineers in fortifying the important passes in the district of Adana. So soon as it was known that he had quitted Asia Minor, the Russian troops and squadron likewise took their departure: the march of the army from the Danube had been already countermanded.

1833

The preponderance of Russia was now completely established over the Sublime Porte; Constantinople had been within her grasp; the Sultan had been made to feel the full weight of his dependence; and his policy was now become submissive to that Russia, of which the treaty of "Unkiar Skelessi" was the first consequence, by which Russia was to aid the Sultan in redressing all disturbances, and the Sultan was to shut the Dardanelles against all other nations. England and France complained that such a treaty should have been concluded without their concurrence, and each of them had a fleet near the Dardanelles; but their remonstrances were unheeded, and their fleets returned home. Both France and England remonstrated with the Porte

at the infraction of a treaty with the two Powers in 1809, when the latter engaged that they should both be admitted to all the privileges of the most favoured nations. On this occasion they applied to the Porte for firmans for an armed vessel to pass through the Dardanelles, and were refused, which proved the power which Russia had secured to herself by this celebrated treaty of "Unkiar Skelessi."

The Russian influence over the Porte was now completely established. The Emperor Nicholas, in his imperial munificence, gave up to the Sultan the two instalments remaining to be paid in respect of the indemnity for the war stipulated for by the treaty of Adrianople, when the Sultan yielded to Russia a portion of the pashalic of Alkalsick, which gave him an immense tract of country to add to his Asiatic provinces; and Silistria was to remain in the hands of the Russians for seven years — an arrangement which gave them the effective command of Moldavia and Wallachia, and left the frontier of Turkey defenceless against invasion.

In September, 1834, the Hospodars of the Danubian provinces were formally invested with their respective dignities, and shortly afterwards the Russian troops withdrew, and left the Sultan's nominal deputies to rule according to the dictates of the Russian consuls in Bucharest and Jassy, and through them to the mandates coming from St. Petersburg.

Turkey now lay prostrate before the power of her conquering vassal the Pasha of Egypt. Deserted by the two European governments of England and France, she had been compelled to throw herself helplessly into the embraces of the Autocrat. It would have been un-

natural for his Imperial Majesty to lose this opportunity to bind the Porte more to his interests after the services rendered to her, and the treaty of "Unkiar Skelessi" already alluded to, rivetted the control of Russia over Turkey, by which she held the keys of the Dardanelles; Turkey having engaged, at the demand of Russia, to allow *no armed vessel under the flag of any other Power* to pass from the Mediterranean into the Euxine. The influence of Russia was not popular at Constantinople, but was irresistible in the Divan, of which the following is an instance:—The Tzar had sent to the Turkish capital a number of medals to be worn by the Turkish troops that had served along with his own at the camp of "Unkiar Skelessi," which gave its name to the ill-omened treaty. The Sultan had allowed more than a year to elapse before he ventured on so unpopular a step as the distribution of these medals, which could not fail to be commemorative of the subjugation of the Porte before a power which the Mussulmans regarded as their natural enemy. The Russian Ambassador insisted that no longer delay should intervene, and in the beginning of the year, the question of the distribution occupied many a grave deliberation of the Divan. At length "L'Empreur le veut" was sounded through the halls by the Ambassador, when the Government preferred the chance of an insurrection sooner than draw down the wrath of Russia by disobedience to her commands. This compulsory proceeding of the enslaved Government might so irritate the public mind as to require the necessity of a Russian garrison to maintain the authority of the Sultan against his own subjects, which would have converted Constantinople into a Russian capital.

An insurrection broke out in Albania in 1834, headed

by a chief named "Tufil Bassi," which was at first treated with indifference by the Porte; but at length it assumed so much importance as to give them considerable alarm. The insurgents made themselves masters of many important towns, and they announced that they were instigated to it by the Vice-Roi of Egypt. At the same time an insurrection had taken place at Scutari, where the Pasha was besieged in his own citadel, and it was not until he was removed from his government that order could be restored amongst the inhabitants. The Porte sent a fleet in the beginning of August before Albania; the Turkish forces were landed on the 11th September, and drove the insurgents from their intrenchments, compelling them to surrender the fortress of Alessed. The Porte likewise sent an army into Koordistan to chastise an insurgent chief, "Shookro Bey," who was killed in the engagement, when the tribes who had not yet submitted to the Sultan's authority soon gave proof of their easy subjugation. The garrison of Meerden surrendered on the springing of a mine which destroyed an extensive portion of the walls of the fortress. In Servia, which was still subject to the nominal sovereignty of the Porte, the authority of the governor, Prince Milosch, was endangered by demands for a constitution. These demands were yielded, when the Prince repaired to Constantinople, and paid his first visit, not to the Sultan, but to the Russian Ambassador.

Sultan Mahmoud continued to pursue his national reforms with the view of regenerating the Ottoman empire. A medical school was established at Pera, which was at first strongly opposed by the Ulemas, who object to the practical study of anatomy, when it was

agreed that the bodies only of Jews and Christians should be brought to the dissecting-rooms.

In the early part of the summer, 1836, the Sultan visited the fortresses of Varna, Silistria, Rouschuk and Schumla; previous to his embarkation he issued a proclamation, which was read in the various places of public worship throughout the capital, and which, after stating his intention to visit the fortresses, added "to take under the protection of his perpetual shadow the people and rayahs of these parts, shedding over them the light of equity and bounty."

1838 For the two following years, the Sultan continued his reforms with much perseverance; they were wisely conceived, and executed with great intrepidity and success. The suppression of the proverbial venality of the Turkish functionaries may be mentioned among the most useful amendments attempted by this active Sovereign; severe enactments were framed against official malversation—a council of state was appointed to carry his orders into effect, and to investigate all charges preferred against public functionaries—a new assessment of the taxes was made throughout the empire. Salutary laws were likewise enacted by his enlightened Minister, Redschid Pasha.

The provinces were again somewhat disturbed, particularly Albania, Bosnia, and Koordistan, and the capital was much excited by a daring innovation of the Sultan upon the religious creed of the Prophet, who had proscribed all representations of animated beings, to prevent the return of the faithful to idolatry, which had inspired all true believers with an unconquerable aversion to images, and had effectually prevented a Turkish school of portrait painters.

The Sultan, amidst the changes which he had introduced in the plenitude of his power, now set this religious dogma at defiance; he had already adorned his palaces with paintings and engravings; to these ornaments he now added portraits of himself, and presented them to some of his grandees as the highest token of royal favour which he could bestow. The Turkish courtiers, however sincere they might be in their religion, were not inclined to seek the honour of martyrdom by rejecting the impious boon of their heretical Prince, and private donations did not excite public notice; but the Sultan, encouraged by the success of this small beginning, soon ventured forth into greater publicity. He presented his portrait to the army and navy, commanding that it should be publicly exhibited and treated with the same ceremonial honours with which the Sovereign would himself have been received, and ordered it to be installed with much pomp and ceremony in the great barracks of the capital, which produced strong symptoms of public indignation, and crowds of persons were banished from the city for words and looks which seemed to express dislike of the idolatrous innovation; while others who had given utterance to their disapprobation more openly, atoned for their imprudence in the waves of the Bosphorus.

The foreign relations of the Porte became a source of still more troublesome embarrassment. On the one hand the pressure of Russia, jealous of her predominating influence — and on the other, the efforts of Britain and France to counteract the exclusive character which that influence was assuming; these conflicting interests imposed on the Divan the necessity of giving satisfaction as far as it could to all the competitors

for favour. The Cabinet of St. Petersburg interfered with all the foreign policy of the Divan, and the Porte was in no condition either to refuse demands or to resent language which was equally injurious to its credit and independence.

The Sultan's enlightened Minister, Redschid Pasha, was appointed Ambassador to the Court of St. James's, and he proceeded on his mission through Berlin and Paris to London. There is no doubt that Turkey owes much of her improvements to his wise counsels; since he had the unlimited confidence of the Sultan, the improvements and embellishments of the Capital were due to him, which went on at a rapid rate during his ministry.

The rebellious vassal of the Sultan, Mahomet Ali, again troubled him by renouncing his allegiance to the Porte, and saying that he would pay no more tribute; but the diplomatic agents of the European powers interfered and prevailed upon him to reconsider this act of contumacy. Ever since the compromise effected at Kutuhiah in 1833, between the Sultan and the victorious General of the armies of the Vice-Roi, no great event had occurred to disturb the tranquillity of the Ottoman Empire; but when he declared his independence, by saying that he would pay no more tribute, the Sultan determined to make one more effort to reduce so formidable a vassal to obedience; therefore, at the beginning of 1839, a large army with an immense "materiel" was assembled on the Eastern banks of the Euphrates, and menaced the Syrian domains of the Vice-Roi. Ibrahim on the other hand proceeded to concentrate his forces near Aleppo, with instructions from his father not to become the aggressor. These

proceedings were of a nature to attract the attention of the European Powers: the governments of France and England in particular were apprehensive of the eventual discomfiture of the Turks — an event by no means improbable — which would be followed by the arrival of a Russian force in the Bosphorus, in accordance with a convention signed at Ünkiar Skelessi on an analogous juncture, which made over to the last-mentioned power the almost exclusive protectorate of Turkey, by giving to Russia the right to send an armament into the Bosphorus whenever the Sultan's exigencies should again demand her assistance; while the Dardanelles was still to remain inexorably closed against the vessels of all other nations; France and England, therefore, directed the representatives of their respective Courts at Constantinople, and the consuls at Alexandria, to make every effort to prevent the interruption of the existing state of affairs.

In consequence of these representations, the Vice-Roi addressed a circular note to the Consuls-General of the four Powers, pledging himself that "in case the troops of the Sultan, who had just passed the Euphrates near Bir, should retire on the other side the river, he would order his own army to execute a retrograde movement, and recall his son, Ibrahim Pasha, from Damascus;" and his Highness added, "that in case the four Powers consented to guarantee the continuance of peace, and interest themselves in retaining the hereditary reversion of the government in his family, he would withdraw a portion of his troops from Syria, and be ready to conclude a definitive arrangement, conducive to the wants of the country, and calculated to guarantee its security."

The Sultan, however, gave no evidence of receding,

In a conference which took place in the beginning of June, the English and French Ambassadors were made acquainted by the Grand Vizier with the circumstances which had made it imperative on his master to make war upon his rebellious vassal. The reasons put forward were, "the usurpation of the Sultan's sacred rights as Caliph and First Imaum of Islamism, and of the administration of the holy cities of Mecca and Medina." Being unwilling, however, to take upon himself the whole responsibility of a war on these grounds, the Sultan referred the matter to the interpreters of the law, who declared with one consent, that it was the duty of every true believer to take up arms against all impious usurpers, and on the 8th of June a manifesto was issued by which the Vice-Roi of Egypt and his son Ibrahim were deprived of all their functions and dignities, and Hafiz Pasha, the generalissimo of the forces, was appointed to succeed Mahomet Ali in the government of Egypt. A solemn declaration of war was read in all the mosques, and the fleet, consisting of thirty-five sail in all, weighed anchor on the 9th June. The admiral was directed, after taking in reinforcements at Gallipoli, to sail at once for the coast of Syria, and to make a disembarkation of the numerous troops with which the decks were crowded, in the expectation, it was said, of creating an insurrection amongst the Syrian population. The Sultan, whose energy was not abated by personal suffering, repaired on this occasion on-board the admiral's vessel, and exhorted the principal officers, in a very impressive address, to perform their duty. It had been intended that he should accompany the armament as far as the Dardanelles, thereby to give a greater proof of his reliance on the devotedness

of his officers and crews, but the state of his health forbade it, and he was obliged to land at Cape St. Stephano.

The advanced guard of Hafiz Pasha consisting of about 3000 cavalry, had already crossed the Euphrates, and had taken up a position at Bir, on the western bank, in the beginning of June. The Seraskier appears to have made a move with his main army upon the Assyrian frontier. Upon these indications the Egyptian generalissimo broke up from his position, and being joined by the forces of Suliman Pasha, marched to meet the Sultan's troops—a measure that was rendered necessary by the open revolt of the people, who had been already profoundly alienated by the oppressive exactions of the Egyptian government. The march commenced on the 30th of June. In the course of the two following days several skirmishes took place between the Egyptian troops and the cavalry of the Sultan, who were somewhat in advance of the Ottoman army. They continued, however, to fall back under the cannonade of the Egyptians, until the main armies halted finally in the presence of each other, near Nazib, on the 24th of June. They were in all between 30,000 and 40,000 strong.

Ibrahim, finding the position of the Sultan's troops to be too strong in front, attempted to turn it. He therefore advanced towards the left by a flank march, to get behind it and fall upon the rear of the right wing; the manœuvre was successful, and after a battle sustained with great courage for more than four hours, the Turkish army was utterly discomfited, leaving behind them the whole materiel of the expedition, cannon, muskets and ammunition. The unfortunate Hafiz fled with the rest of the army across the frontier. Ibrahim's despatch to his father was dated from the Seraskier's tent. Of the

Turkish army 6,000 men were killed or wounded, and 10,000 prisoners were left in the hands of the Egyptian general, together with 104 pieces artillery and 15,000 muskets. Ibrahim then passed over the Euphrates, and established his head quarters at Marasch, and Suliman Pasha proceeded to Ossa. Hafiz collected the remainder of his men at Malatich.

The fatal tidings of the utter route of his whole expedition was never fated to reach the ears of "the commander of the faithful;" who had just passed away from the scene of his troubles. Mahmoud II. died a natural death on the 1st of July, 1839, in the 57th year of his age and the 31st of his reign, when the government of an Empire which required so able a director fell by his demise into the hands of his son, Abdul Medjid, a youth of seventeen years only.

The death of Mahmoud was followed by great changes in the Ottoman ministry. The first act of the new Sultan after ascending "the throne which divine predestination had left vacant," was to forward to the Vice-Roi of Egypt, with the view, it is said, of sparing the effusion of Mussulman blood, an offer of pardon, together with the hereditary government of the province of Egypt, on the condition that he fully conformed to the duties of obedience and submission. At the same time, the Grand Vizier, ignorant of the calamitous event already related, sent orders to the Seraskier of the East, to suspend the march of the Imperial army, and detained the fleet within the Dardanelles; these measures were communicated by Khosroo Pasha to Mahomet Ali; but before Akeff Effendi could bear the note to Alexandria the deeply-shaken throne of the young Sultan was menaced by another severe disaster. Instead of obeying

the Grand Vizier, Achmet, the Capitan Pasha, who commanded the fleet at the Dardanelles sailed for Alexandria, after issuing a declaration, in which he accused Khosroo of being a traitor to his late Sovereign, whose death he said the Vizier had concurred in bringing about. This act of Achmet was made known by a messenger to Mahomet Ali on the 9th of July, and on the 12th the treacherous admiral arrived in his ship at Alexandria, and was followed the next day by the whole of his fleet.

Mahomet Ali was by this time in possession of the news of Ibrahim's victory at Nazib; he was therefore entitled to negotiate on higher terms with the Porte than he could have done previous to the last two events having taken place. The Vice-Roi had communicated, by a letter to the Consuls of Alexandria, his reply to the communications made to him by their Ambassadors at Constantinople, in which he stated his intention of forwarding a letter of congratulation and submission to his master, Abdul Medjid; he represented that the late Sultan Mahmoud had made more advantageous proposals to him than those now forwarded. Under existing circumstances, he demanded the hereditary right to Egypt, Syria and Candia; all the dominions of which were in his power. Upon those conditions he would become the most faithful subject of his highness, and be prepared to defend him on all occasions, also he would restore the fleet to the Porte as soon as the terms proposed by him had been accepted; and furthermore, that if the Grand Vizier, Khosroo Pasha was removed, "he would repair to Constantinople on board a single steamboat, in order to make his dutiful submission to the Sultan, his master; and finally," if my proposals be not attended to, I shall not wage war, but merely maintain

my present position, and wait." It would appear that the Divan were disposed to accede to the propositions of Mahomet Ali, and were even on the point of dispatching a minister plenipotentiary to Alexandria, when the Ambassadors of the five great Powers presented, on the 27th of July, to the Ottoman Porte, the following note: "The undersigned received this morning instructions from their respective governments, in pursuance of which they have the honour of addressing the Sublime Porte, that the five Powers have agreed to discuss and settle together the Eastern question. They accordingly invite the Divan to suspend a final arrangement without their concurrence, and to confide in the benevolent dispositions of the mediating Powers."

This important measure, which provided for the security of the Ottoman Empire in one direction, by vesting the protectorate in the five Powers, instead of leaving it in the hands of one, at the same time that it excluded the perils of further collision with the Vice-Roi, by taking the adjustment of the territorial difference out of the hands of the belligerent parties, was said to have originated in the suggestions of the French Government; it stated that "in the crisis brought on the Ottoman Empire by the death of Sultan Mahmoud, coupled with the events of the last two months of his reign, the union of the great powers of Europe alone could effect a guarantee for the maintenance of peace. All the Cabinets desiring the integrity and the independence of the Ottoman Empire under the existing dynasty, and being prepared to use all the means within their reach to maintain the essential element of the balance of power," &c. The allies proposed to hold a conference at Vienna on the affairs of the East, but

Russia refusing to send a minister thither, the conference was eventually transferred to London.

The severe reverses of the Ottoman Empire do not appear to have interrupted the progress of legislative reform. On the 3rd of September the celebrated Hatti-Sheriff of "Gul Khaneh" was promulgated, which declared that the imperial institutions ought to aim principally to the attainment of three objects:—to afford to all subjects a guarantee of perfect security for their lives, incomes, and fortunes—to establish a regular system of imposing and levying taxes—for recruiting the army, and fixing the term a soldier ought to serve. The authorities were directed to respect the lives and property of the people, and put no one to death before the proof and accusation had been transmitted to Constantinople, and sanctioned by the Sultan. The first Grand Council for discussing the new laws was held on the 21st of December at Constantinople; the members were given to understand that the "Code Napoleon" was to form the basis of the new legislation. The Hatti-Sheriff alluded to was read by Reschid Pasha on the 3rd November, 1839, in presence of all the ministers, Ulemas, and deputations of the nations, sects and races subject to the Sultan. "All the world knows in the past times of the Ottoman Empire the precepts of the Koran and the laws of the empire were a rule ever honoured, in consequence of which the empire increased in force and grandeur, and all its subjects without exception acquired a degree of ease and prosperity; but within a century and-a-half a succession of accidents and different excuses have led to the people's ceasing to conform to the sacred code of laws, and to the rules which flow from it; thus the national prosperity and force become changed to weakness and poverty—an Empire loses

its stability in ceasing to observe its laws." "These considerations are always present to our mind, and since the day of our accession to the throne, the thoughts of the public good, of the amelioration of the provinces, and the alleviation of the people's burdens, have occupied us solely. If we consider the geographical position of the Ottoman provinces, the fertility of their soil, the aptitude and intelligence of their inhabitants, we remain convinced that, by seeking out efficacious remedies, these may be obtained and put in practice within the space of a few years; so that, full of confidence in the succour of the Most High, and relying on the intervention of the Prophet, we judge to seek by new institutions to procure for the provinces of the empire the benefits of a good administration. These institutions relate principally to three things, which are, 1st, guarantees which insure to our subjects the security of their honour and fortune; 2nd, a regular mode of levying and fixing imposts; 3rd, a regular mode of levying soldiers, and fixing the duration of their service." "It is most important to fix the rate of taxes—the State is obliged to have recourse to them for the defence of its territories. Fortunately for the people, for some time back they have been delivered from the vexatious system of monopolies—those bad sources of revenue. It is henceforth requisite that each Ottoman subject should pay a certain sum of taxes proportioned to his fortune; it is also requisite that special laws should fix and limit the expenses of the military and naval force." "Henceforth every accused person shall be publicly tried according to the laws, and no power shall secretly or otherwise cause any one to perish by poison or by any other means until a regular judgment has been passed. No one shall hurt another's honour or wealth, who shall

possess his property with liberty, and in fear of no one. The innocent heir of a condemned person shall inherit his property, nor shall the goods of the criminal be confiscated." "These imperial concessions extend to all of every religion without exception; perfect security is accorded to all the subjects of the empire in life, honour, and fortune." "The laws respecting military service shall be debated in a military council at the palace of the Seraskier. When the law is prepared we will give it our sanction, and write with the imperial hand a heading to the same." The Sheik ul Islam, who is the great high-priest of Islamism, and the expounder of the Koran, was present at this meeting to sanction the new laws; he is regarded as "the Shadow of the Almighty, by all good Mussulmans."

The long-agitated question of the East was rapidly brought to a settlement by the European Powers, and a treaty was signed in London on the 15th of July, 1840, when Beyrout, Acre, and Sidon were stormed and given up; and on the 11th of January, 1841, Mahomet Ali gave up the Ottoman fleet, which left Alexandria under the command of the Turkish Admiral Walker, and about the same time a firman was sent from Constantinople, by which the Sultan accorded to Mahomet Ali the hereditary possession of Egypt, which was guaranteed to his family, without any interference on the part of the Porte. The claim of the Sultan to tribute was declared to be one-fourth of the gross revenue of Egypt; but this was compounded for by an annual payment of 2,000,000 dollars, besides 200,000 dollars in arrears.

1842 The fundamental laws of Turkey were to be enforced in Egypt, subject to certain modifications adapted to the peculiar circumstances of the kingdom.

CHAPTER VI.

Of the Jannissaries—when first instituted—Baktaché their Patron Saint—the Prætorian Guards of the Sultan—their duties—denominations of their Chiefs—Divisions of the different Corps—Anecdote of Mahomet II.—The "Sandjak-Sheriffe" or flag of the Prophet—Superstitious respect of the Mahommedans for the Holy Standard—Anecdote of the Austrian Internuncio—Divisions of the Empire—the "Rayahs," tributary subjects—The Greeks—their Government—their Church—of their doctrines, usages, penances, and sacraments—The Armenians—industrious traders—their government, church, eucharist, patriarchs—The Jews—their first arrival in Turkey—general character—Anecdote of Cubatchy Oglou—The Ottoman Laws comprised in the Koran—The Sultan—his government—precarious power—his titles—The Sultana Valide—Education of the Seraglio—"Berat" of the late Sultan Mahmoud—Provincial Governors of the Empire—The Grand Vizier—his Office and Power—represents the Sovereign—his dangerous position—numerous duties—Chief Justice—Commander-in-Chief—Police Master—lives in great state—The Kiaya Bey—The Reis Effendi—The Grand Terfterdar—his duties—The different Officers of Finance—Revenues of the different Governments—The Beglikchi or Chief of the Chancelleries—The Nischandi—The Tchias Bashi—The Bujuk Teshaedges—The Divan or Council of Ministers—Of the Mufti—his office and duties—Administration of the Laws—The Cadis or Judges—The Muluzoms or Doctors—Officers of the Seraglio—The Astrologers—Chaplains of the Grand Signior—Other Classes of the Ulemas—Of the Mederasses or Colleges of Theology—the Language of the Osmanlies—its Alphabet and Origin.

THE corps of Jannissaries, who played so conspicuous a part in Turkish history, was instituted by

Sultan Amurath I. in 1370, when, having crossed the Danube, instead of looking for recruits amongst his own tribes, he incorporated a body of the youthful captives into his army, consisting principally of children from the Christian villages. He issued a decree, when some thousands of them were formed into a regular militia with a liberal pay.* He rendered them brave, docile and indefatigable, by his own example, when they became a most formidable militia.

"Baktaché was their patron Saint. They invoked his name in the midst of battles—it always served to reanimate their courage, and often to lead them to victory. In the numerous tumults of Constantinople, (sometimes the precursors of the Sultan's fall,) they would call on the name of Baktaché, depose the Sovereign, and strangle his Ministers. Until the middle of the sixteenth century, the Jannissaries had distinguished themselves by their bravery, their discipline, and devotedness to their Sovereign. Being a company of young slaves, without country, without relations, and without fortune, they regarded the Grand Signior as their father, and expected no other fortune than what their valour and their good deeds procured them. But subsequently, the Ottoman Rulers, whose education was the harem, and who preferred the slothful effeminacy of oriental luxuries to the glory of war and the triumph of victory, permitted this militia to fall into the most undisciplined licentiousness; which became so boundless as to hurl the feeble Sovereigns from their throne and threaten the existence of their empire.

On the accession of the Sultan, it was the office of the Jannissaries to proclaim and receive him with all the

* See p. 14.

pomp of the Prætorian Guards of the Roman Emperors. Some of the chiefs amongst them had many privileges; they always marched by the side of the Grand Signior with a helmet decorated and a costume similar to that of the guards of the Greek Emperors. They were armed with lances even during religious services. Some of them were appointed to guard the dogs and birds of the Sultan, although they have long abandoned the fatiguing pleasures of hunting and shooting as well as the dangers of war. By degrees the custom was given up of requiring from the Christian villages their tithe of male childen to keep up the companies of "Aghem Oghlans," or young troops. Thus the Jannissaries became essentially Mussulmans, and the "Rayahs" were relieved from this tribute, originally imposed upon them by the right of conquest.

After these changes, the glory, the discipline, the military experience, and the moral and physical force of the Jannissaries disappeared. Their numbers, which consisted of from three to four hundred thousand men inscribed on their registers, could produce only about sixty thousand fit for service; and these, becoming undisciplined and not accustomed to act in a body, declined to a seditious cohort, more blustering than brave, and more disposed to disperse than to fight. The body of Jannissaries was divided by Suliman the Great into one hundred and twenty companies, according to the number of rooms destined for the troops in their barracks at Constantinople—these were subdivided into 101 ortas of "Yaja Bays," 61 Bolakes, and 34 Seymayns. The first was distinguished by their officers wearing yellow boots who had to accompany the Aga of the Jannissaries on horseback, whilst the others had only red

boots and were obliged to follow their commander on foot. The principal officers which composed the "Etat Major" were the "Aga Yenet Cheri Agassi," the "Seymin Bashi," the "Istambol Agassi," the "Kiaya Bey," the "Yenetcheri Effendi," the "Musuragasi Bashi," the "Techiaous," and the "Orta Techiaous:" the office of the latter was to receive the recruits into the corps, which they did by pulling them by the ears and giving them a blow; this was to show their extreme dependence on their superiors, and the blind submission which they owed them. Every Jannissary condemned to death was erased from the list before he was executed, as a respect paid to the honour of the corps.

To give some idea of the power of those troops over their Sultan, it is related of Mahomet II. that at the capture of Constantinople, a young female slave attracted his attention, and threw her charms over him so successfully, that he devoted himself to her for many days; the Jannissaries began to complain, and a murmur from them was, like the hollow sound of a coming thunderstorm, frightful in its terrors. In order to assuage it he ordered *Irene* before him, and sacrificed her to the fury of his troops, by ordering her to be immediately strangled. Thus much for this once turbulent militia, now sent "to the confines of non-existence."

The late reign was an extraordinary epoch of the destruction of that mighty incubus which had for so many ages strangled at times the Ottoman rulers. Their destruction is due to the late Sultan Mahmoud II., an account of which has been already given; but to it may be added, that on their revolt in 1826, when they committed the most frighful excesses in Constantinople, pillaging and setting fire to the city, Mahmoud shewed the most extraordinary fierceness and unrelenting rigour

in their destruction. He caused 60,000 men to be assembled in the Atmeidan where the rebels were assembled, who were soon driven into their barracks by a murderous discharge of grape shot, which killed an immense number of them. The barracks were then set on fire, when the remainder of them perished miserably. A Jannissary is no longer a name—it is erased from the Turkish vocabulary.*

The great spell with the Mohammedan troops, which has often led them on to victory, and stilled the riotous turbulence of internal commotion when every other

* The Prætorian Guards, under their chiefs, murdered many Roman emperors, during a period of sixty years, viz., from A.D. 180 to 240, during which time they exercised exterminatory cruelties, and created a Roman legion of terror; this may be deemed the first symptom of the decline of the Roman Empire. The Strelitz in Russia, established by Ivan the Terrible, as a body guard for the Prince, became at length the rulers of the Sovereign. Peter the Great grappled with the monsters and strangled them.—*See Lives of the Sovereigns of Russia*, vol. i. p. 210.

The Mamalukes were first instituted in the early part of the thirteenth century, by Malick Saleck, grandson of Safadeen, who was the brother of the famous Saleh Edeen, the Koord, and founder of the Eyoub dynasty of the Sultans of Egypt: they were young slaves of the hardy nations of Tartary. Malick Saleck purchased many thousands of them at about twelve years of age, of the Syrian merchants, with which the market was then glutted, in consequence of the devastating wars of Genghis Khan. The word "Mamaluke" in the Arabic signifies "slave." They were educated in the camp and in the palace, and at length became so powerful that they ruled Egypt; their chiefs were called "Beys," but the office was not hereditary amongst them. After the English and Turks had re-conquered Egypt in 1801, the latter were no longer inclined to allow the Mamalukes to retain their power and authority, and the Capitan Pasha treacherously murdered several of the Beys whom he had invited to a conference; Mahomet Ali, the Pasha of Egyyt, in 1811, by a similar contrivance destroyed nearly all that remained of them in the citadel of Cairo; a few escaped into Dongola, but the victorious troops of the Pasha pursued them, and they are now extinct as a body.—Au.

means had failed, was to unroll to them the "Sandjak Sheriffe," or Standard of the Prophet. The Turks respect it as the first of Mahomet's flags. It is composed of muslins which Scherny took off his turban to make a flag with, when sent by the enemies of Mahomet to arrest or destroy the prophet, who was then concealed in a grotto near Mecca. But he was so seduced by the persuasive discourse of the eloquent impostor, that, from being one of his most enraged and cruel enemies, he became his most zealous partizan. This royal standard, with which Mahomet, from being simply a preacher, began his military apostolic career, is covered with another drapery, and with forty envelopes of taffeta,—the whole is shut up in a case of green cloth. In the middle of these envelopes is a small copy of the Koran, written by the hand of Omar, and a silver key of the sanctuary of Kerbela, which was presented by the Sheriffe of Mecca to Selim I. after the conquest of Egypt and Syria. It was then deposited in Damascus; the Pasha of which place, in his quality of Emir of the pilgrims, caused it to be carried every year to Mecca, at the head of the caravans of the Holy Cities; it was at length transported from Asia into Europe in the reign of Amurath III., to appease a dreadful insurrection of the Jannissaries which menaced the life of the Sultan. With great care it is preserved in the Seraglio, and never brought out except when the Sultan or the Grand Vizier conducts in person the army against the enemies of the Empire. It is prohibited for any one not professing the Mohammedan religion even to look upon the sacred standard, and the Mussulmans prostrate themselves before it. In 1769, the internuncio of Austria, his wife, his children, and numerous suite of distinguished Europeans, were dreadfully outraged by

the fanatical populace, for having dared to look upon the flag of Mahomet whilst it was being carried from the Seraglio to the head of the Ottoman army, who were marching against the Russians. The Ambassador made his complaint to the Porte, who caused some individual to be strangled; but the Court of Vienna, instead of demanding satisfaction for the insult shown to their Ambassador, recalled him, to teach him that he ought to pay greater respect to the established usages of Turkey.

The Ottoman Empire, with its possessions in Europe, Asia, and Africa, is divided into 26 pashalics or governments, and these are again divided into 136 Sanjaks, or local governments, administered by the Ayans or deputies of the Pashas. The latest divisions of the Empire, which were made by Selim II., are given as below.*

* In Asia are 17 pashalics, and these are again divided into 101 Sanjaks: thus—

Anatolia	14
Caramania	7
Scwass	7
Trébisonde	3
Kars	5
Wan	5
Erzroum	8
Bakka	5
Diarbeker	3
Mosul	2
Bagdad	9
Merush	4
Adana	7
Aleppo	6
Tripoli in Asia	1
Damascus	12
Acre	5
Sanjaks	103

In Europe.	
Roumelia	16
Silistria	5
Jezayr, or the Islands of the Archipelago	5
Bosnia	4
Crete	3
Sanjaks	33

In Africa.

Egypt.
Tunis.
Tripoli.
Algiers, now a French colony, the sovereignty of which has never been ceded by the Sultan.

Of Jidda and Saida in Arabia the number is not given.
Bassora has been united with Bagdad.—Au.

The Pashas exercise their authority with some plan; they have their lieutenants, their treasurers, and the minor grades of officers, who march under their orders in time of war. Those of the highest dignity are called Begler-begs, and are preceded by three horse-tails. But this honour extends only to such as have distinguished themselves by important services in the command of the troops, &c. The governors of districts are appointed by them, but their honour extends only to one horse-tail.

By the treaty of 1801, the Turks are indebted to the English for their possessions in Egypt, which had been wrested from them by the French, and as a complimentary return, the Sublime Porte presented to the British nation a spot of ground at Pera, for the palace of his Majesty's representative.

The strangers, called "rayahs," or adopted subjects of the Porte, have distinct governments of their own, subject to the surveillance of the Porte. The Greeks, the most considerable part of them, were formerly ruled with an iron hand; but since the independence and political existence of the kingdom of Greece, this rigour has been relaxed; sumptuary laws are in force against them regulating the colour of their clothes, slippers, or boots, and it would be almost certain death for a Greek to wear yellow leather instead of black. The same laws restrain them even as to painting their houses black or brown, nor can they build any new churches without the consent of the Porte, which is to be obtained only by an enormous fine; nor are they permitted to have bells in their churches; but this applies to all Christian temples generally. Should they kill or even strike a Mohammedan in self-defence, the

penalty is instant death; but if a Mohammedan kills a Christian, he is only fined. The testimony of a Christian has been only lately admitted in courts of justice, where two testimonies are considered but as one, and are often overborne by that of a single Mohammedan. The Greeks have a permitted government under the Turks, consisting of the Patriarch, their Chief, who is president of the synod and supreme judge of their religious and civil offences. The synod is composed of twelve metropolitans, who reside in the Fanar at Constantinople, the principal Greek quarter of the city..

The provinces which they represent are Cæsarea, Ephesus, Heraclies, Cisique, Nicomedia, Nicca, Calcedon, Salonica, Dorcous, Tornove, Adrianople, Amasia, and Jerusalem. They levy an annual tax upon every family. The Patriarch and bishops pay annually into the imperial treasury 25,000 piastres. Their churches are held sacred and inviolable by the Turks. The Patriarch holds a divan twice a week to decide in all civil causes. The parties have a right to appeal to a Turkish tribunal, but they seldom avail themselves of it. Criminals are generally condemned by them to the galleys. The Primate cannot nominate to any vacant see without the consent of the synod. When the clergy are dissatisfied with their Patriarch, they memorialize the Porte, and demand the deposition of their superior, with which demand the Sultan generally complies, enjoining the synod to choose a new head, which election he confirms. The Porte never deposes the Patriarch unless in the case of high treason. The priests, who are very numerous, are divided into three classes. The "Proestos," who have the charge of the revenues of their churches, arising from

marriages, baptisms, and burials, and from the custom which they have established of the blessings every month on the houses, lands, and persons of their parishioners, which they put up at a good price, and are generally pretty successful. The second class are the "Pneumaticos," or confessors, who sell their absolutions for sins to the poor penitents at an exorbitant premium; and the third are the "Ephemerios," or occasional officiating priests. Neither the Patriarch, the bishops, nor any of the holy fathers, are permitted to marry; celibacy is the order of the day amongst them. This œcumenical conclave, consists of the "Logosethe," the "Prostosingelos," or the Archdeacon, and the Archemandrite.

The Greek Church is overwhelmed with superstition and corrupt errors, the accumulations of more than twelve centuries; its priests are more numerous than that of any other church; their monks and Papas impose their pious frauds upon the credulity and superstition of an ignorant people, leaving scarcely a vestige of pure Christianity to be seen amidst the rubbish of which their ceremonies are composed. Their supreme adoration is paid to the holy Virgin, in preference to *Him* who is alone "the way, the truth, and the life;" in every cottage you will find her picture with a lamp burning before it. They adopt many of the errors of the Church of Rome, such as transubstantiation;* but they eschew purgatory and priestly absolution for sins; auricular confession is enjoined, but not perverted to the horrible uses of the Romanists, from whom the Greeks differ with a sort of abhorrence as to popish images, since they employ only paintings in their Churches to excite the devotions

* See history of the Russo-Greek Church, *Lives of the Sovereigns of Russia*, vol. i. p. 378.

and command the adoration of the people. The number of fasts and festivals amongst them is about 230 in the course of the year. Every Wednesday is a fast, as the day on which Judas received the money for betraying Christ, and every Friday is kept in remembrance of the crucifixion. The people, who are extremely ignorant and credulous, are entirely under the influence of their clergy, and it may be said that it is difficult to trace any genuine traits of Christianity in the minds of either the clergy or the laity such as exercises its influence on their practice. Their preaching they call the "sublime moral of the gospel," and their priests fill up the service with a tissue of ceremonies, in which they are very industrious.

In the Greek Church they have more processions and observances than the Armenians; and, far from seeking the hidden mysteries "with fear and trembling," they haughtily claim the right of being God's chosen people. Spreading their banners, and in marshalled array, they march on their way to Zion, as though the battlements could be stormed by forms and ceremonies.

The Greeks disclaim all connection with, much less dependence upon, the Church of Rome. They have seven sacraments: that of baptism they insist upon as leading to regeneration, forgetting that "neither circumcision availeth anything, nor uncircumcision, but a new creature," and that this is the work of the Holy Spirit alone, without which neither baptism, nor all the odoriferous incense of Mount Lebanon can make a creature acceptable before God.*

* The Mohammedans are neither atheists nor idolators. On the contrary, their religion, false as it is, hath many principles in common

The penances imposed by the Greek Church on its members are numerous. Confession is one of them, which they are required to do at least four times in the year. The quarterly accumulation of sins may be absolved by the priest. Indeed, absolution may be purchased; the price being in proportion to the magnitude of the offences. If any one dies without absolution, they consider the departed soul to be in a most awful state: if he be excommunicated, the wandering ghost flits upon earth in torture until "to sulphurous and tormenting flames he renders up himself." Holy orders is the next sacrament, and to be a Greek priest "you must be perfect in wind and limb." Neither the life nor fitness of the candidate are inquired into. Matrimony they call a mystery, in allusion perhaps to the marriage union

with the true one. They believe in one God Almighty, Creator of all, just and merciful; they abhor polytheism and idolatry; they hold the immortality of the soul, a final judgment, a heaven and a hell, angels good and bad, and even guardian angels; they acknowledge a universal deluge; they honour the patriarch Abraham as the father and first author of their religion; they hold Moses and Christ to have been great prophets sent from God, and the Law and the Gospel to be sacred books.

To this may be added, that, in contrast with the corrupt system of doctrine which to a great extent Islamism displaced, it had in many respects the advantage. Nay, it may be said to have embodied more truth and less error than the superstitions then in vogue. Saladin's was a more Christian faith than that of Cœur de Lion, and Mecca was the scene of a purer worship than Constantinople. Wherever Mohammedanism spread, it expelled idolatry: the pseudo-Christianity adopted and perpetuated it. The Moslems denounced and sometimes exterminated the image-worshippers; the orthodox, on the plea of heresy, destroyed their brethren. The religion of the Koran, sensual as are the future rewards it holds out to the faithful, was more spiritual than that which dealt in absolutions and indulgences: the former postponed at least the gratification of the passions to a future state, while the latter let them loose in this.

between Christ and his church. "Anointing the sick" is a sacrament; extreme unction extends even to the back-bone. At their funerals the corpse is exposed to public view, and is carried by hand. It is very gaily dressed with ribbons of various colours, and covered over with flowers. The priests precede it, and part of the congregation sing their requiem of most doleful notes, seemingly in heavy deplorance that the deceased has gone to sleep with his fathers.

The doctrines of the Greek Church are some of them very peculiar, particularly as to the Trinity: they deny that the Holy Spirit proceedeth from the Son as to his substance, but that he proceeds from the Father as the fountain and principle of the Deity. They acknowledge the Holy Spirit to be of the same substance with the Father and the Son, to be God from eternity, proceeding from the essence and nature of the Father, and to be equally adored. In their doctrine of purgatory they do not go so far as the Church of Rome; they conceive that the souls of the righteous do not immediately go to heaven, but are kept in some third place until the resurrection—this they call paradise—and that such as are not sufficiently purified are confined in some recesses under-ground to undergo grievous sufferings, but that these may be mitigated by the prayers, oblations, and sacrifices of the living. On the Saturday before Pentecost—a day sacred to the memory of "all souls,"—a general mass is performed, and the alms of the faithful are offered for such souls as went out of the world with good intentions towards repentance, but death suddenly prevented their being brought to maturity.

The language of the Greeks somewhat resembles that of their ancestors, but time and custom have

materially changed it; though they generally understand the ancient Greek, they mostly speak Turkish, particularly at Constantinople.

The Armenians are a people scattered and peeled from their former territory in Asia by the conquests of Persia. They preserve their Asiatic manners, being grave, slow, and silent, and they adopt the Turkish custom of veiling the women. They principally conduct the commerce and manufactures of Turkey, and are said to be the richest portion of the community. They are employed by the Turks in coining money and in making gunpowder; they are likewise "seraffs," or bankers, to most of the grandees of the capital. The Armenians in European Turkey came from the sources of the Euphrates and Tigris in very ancient times; they have preserved their own language, but likewise speak that of the country; they are distinguished by their olive complexion, lively eyes, aquiline nose, and regular features; they lead in general a sober and retired life, and are of avaricious habits.* The Armenians

* The author attended the Armenian Church with one of their creed on the Easter Eve, when the ceremonies are deemed to be very imposing, to commemorate Christ's lying in the tomb. We were conducted within the altar rails—the congregation without all sitting on the ground. Here the High Priest and his underlings got up a show which was intended to be very imposing, consisting of bell tinkling, prostrations, and genuflexions, with numerous other externals of homage, which was very well performed; reminding one more of the salaaming of the Turks than of the ceremonies of the papists, for they bowed their heads even to the very dust. The patriarch, in cowl and capote of the richest brocade, sat in his chair during the service, setting the example of prostration, which he did most gracefully. Numerous prayers, invocations of saints, and reading the scriptures, constituted the service, which, being in the Armenian language, was all dumb-show to me. A satin curtain concealed the high altar all this time from the public view, within which, great preparations were going on—the

were considered as belonging to the orthodox church until the sixth century, when the missionaries of Julian of Halicarnassus brought them over to the Eutychian heresy, in which they have since continued. Like the Monophysites, they maintain that Christ has only one nature; but they differ from them in this—that the body of Christ was created out of the substance of the Virgin, and that it was divine and incorruptible—such was the doctrine of Eutyches—whereas the other Monophysites maintained that, like other human bodies, the body of Christ was susceptible of change, and corruptible. In

boys and priests passing to and fro with numerous tokens of "the pomp and circumstance" of the coming exhibition: the crown—the censers—the chalices, were being deposited by numerous priests; the lamps were trimmed, the tapers lighted, and at length the satin curtain was withdrawn to exhibit the gorgeously built altar of the golden tinsel, the sparkling pyramids of stones or paste. A priest presided in all the glory of a bright diadem, and chanted the requiem, aided by his numerous choristers. The Armenians allow no music in their churches. The priests marched around the altar in procession bearing a small Bible on a cushion, to which every reverence was paid by the audience. Soon after the sacred elements of the bread and wine were introduced, and when the chalice was uncovered great were the shouts of the audience. The monarch took off his crown whilst exhibiting the cup to the people. It was grievous to witness the ordinance clothed with so much mockery; and humbling to see pageantry and superstition superseding the humility of "the Man of Sorrows"—to see those who were not worthy perhaps to take up the crumbs from beneath the table come to it with presumptuous parade. Instead of (as our liturgy beautifully expresses it) "meekly kneeling upon your knees," crowds rushed within the altar to snatch at the bread and wine with greedy haste—not taking it as a boon but as a right! The Patriarch extended both his hands to bless the people, when the Armenians, in their fervid zeal, appeared to be unruly and ill-mannered. The women attend the church in a distinct nave by themselves, all veiled and totally obscured from view. They have no pulpits in their churches.

this opinion all the Armenians have resolutely persevered, notwithstanding every endeavour, whether by force, fraud, or persuasion, on the part of the Greeks and Catholics, to bring them over to orthodoxy. They eschew with horror the idolatry of the Greek Church—the Nestorians they abhor, and they detest the Magian system of their Persian conquerors, as well as the worship of the false Prophet.

The Armenians are divided into two sects, the Schismatics and the Catholics, but the latter do not acknowledge the supremacy of the Church of Rome. They have four Patriarchs, the principal one resides at Etchmaizan, near Erivan; another at Constantinople, one in Cappadocia, and another at Jerusalem. By these Patriarchs the people are governed, and the bishops administer justice in the different dioceses. The first Patriarch has forty-seven bishops under him, his diocese extends over all the greater Armenia; the revenue of this patriarch is estimated at 600,000 crowns, collected by a poll-tax on all persons above fifteen years of age, and his dominion extends over 150,000 families. The second Patriarch has only eight or nine bishops under him. The third has twelve bishops under him, with a very extensive diocese, extending throughout Cappadocia into Silicia, Cyprus and Syria; and the fourth extends his diocese even to Kaminieck in Russian Poland. It should be observed that the Armenians have two languages—the sacred and the vulgar—the former is used for theological purposes and to instruct the people; the latter for the ordinary affairs of life. Their theological doctors assume to themselves the sole power of excommunication.

The remnant of God's ancient people, the Jews, scat-

tered throughout Turkey, are said to be those who were chased from Spain at the beginning of the sixteenth century. They occupy the quarters in the city, called "Balasta Hossekier" and "Ortakiue." A Grand Rabbi, with two minor Rabbis chosen amongst them, are charged with the principal authority over the people. These form the grand tribunal of justice. A second branch of the legislative power is composed of seven members chosen for life by their brethren, who have the right of remonstrating with the triumvirate and convoking the national assembly, amongst whom all the questions agitated and approved must be confirmed by the first authority to make them obligatory, and to become a portion of their laws; they obtain justice at a very small expense.

The Jews, when they first settled in this country, were received by the Turks with a liberality and frankness which insured them a cordial welcome.* One of their first merchants obtained the title of "Bazirghiem Bashi,"

* The vigilant French paper, *La Presse*, has the following just and well-timed tribute to the conduct of Turkey as a contrast to that of Russia, the "orthodox," and even of her western allies, the "civilised" powers. Daily powerful journals in the Russian interest are stigmatising Turkey as "barbarian," "savage," "infidel;" and those officious instruments of Russia who are agitating for a Christian Greek empire—the pet idea of the Czar—are scarcely less unmeasured in their vituperations against the patriotic Mussulman, in the fever of their admiration for those ideal Athenians who so deftly unite the practice of highwaymen with the theory of constitutional government. "The noble conduct," says the *Presse*, "of the Ottoman population has not perhaps been sufficiently held up to our admiration. Turkey is at this moment traversing the most critical trial that a state can experience, and yet since last March—for the last six months—there has not been a symptom of disorder, not a single outbreak, not an insult against the freedom of Christian worship. A population ardent, intense, bigoted, let it be said, in its

and became the Chargé d'Affairs for clothing the Jannissaries; but their fraudulent disposition so disgusted the Turks, that they could no longer trust them. The Jews in this country are neither warriors nor agriculturists; their love of gain, even by the dirtiest channels, absorbs every faculty. The Turks hold them in great contempt for their avarice: which is so opposite to their own character. An instance of their rapacity is thus related: In the revolution of 1807, in this country, the grand pivot on which it moved was a monster of the name of "Cabackchy Oglou," who had prepared a list of those who were to be sacrificed to his fury, and amongst them was "Ibrahim Effendi," who had concealed himself in the house of a Jew, who, being under great obligations to him, he thought he might trust with his protection. But the wretch, wishing to possess himself of a case of jewellery which the unfortunate Ibrahim had brought with him, betrayed him to the assassins who sought his life; the ferocious Turks threw themselves upon him—cut out his heart, and carried his head in triumph to the "Atmeidan."

The Sultan of Turkey is absolute in his government: he unites in himself the whole power of the State, ecclesiastical and political; his title is "Padishah," or prince; the lives and fortunes of his subjects are entirely in his hands; and if there can be said to be any

faith, attacked as it is in its religion and in its patriotism, has conformed with an admirable unanimity, if we may believe the confession of even semi-official Austrian journals, to the recommendations of generous toleration which have emanated from the Sultan. This result is at once an honour to the nation and the government. What more or what better could have been done by any strong government, any just government, placed at the head of a Catholic, Protestant or Greek Christian population?"

laws in a country which is governed by despotic power, they are comprised in the Koran, and in the "Sonna," or oral law, being the words and traditions of the Prophet, which were carefully collected and digested by the second Caliph his successor. Although there is no recognised political power in the empire besides that of the Sultan, yet it is understood and generally acted upon by the Sovereigns of Turkey—that they shall conform to the civil and religious principles laid down in the Koran for their form of government; and our history shows, that when they have dared to deviate from these rules, how dangerous was the precipice on which they stood; and that from the throne to the bowstring was no uncommon transition. The Sultan does not declare war nor conclude peace, nor resort to any changes of the Empire, without consulting the Mufti, or chief of the Ulemas or wise men "whether it be conformable to law," who decides the matter by a "Fetva." Hence it may be said that there is a controlling power over that of the Sultan; which does not extend to the persons or property of his subjects; since the former are all his slaves, and the latter his patrimony. The succession is hereditary, although, as we have seen, the Turks will sometimes exercise a violent right of election and elevate another member of the Imperial family, instead of the heir direct to the throne. The Turks have a most superstitious veneration for supporting some descendant of the house of Othman—so that the "light of Israel" should not be quenched. To this superstitious feeling the late Sultan Mahmoud was indebted, not only for his throne, but for his preservation upon it, since he was the only remaining male branch of the founder of the Ottoman Empire. The Turks know

nothing of the Salique law, although they practically observe it, since no female sovereign can succeed to the throne, although it is singular, that as "Caliph," or successor of the prophet, the Sultan holds of the female line, he is therefore called, "Holy," or "Shadow of God." He is likewise styled "Emir al Muemin," or "Ruler of Believers," hence he is revered more in his sacerdotal character, than feared for his despotic power. His titles are, "Most Puissant and Highest Monarch of the Turks, King above all Kings; a King that dwelleth upon the Earthly Paradise; Son of Mahomet; Keeper of the Grave of the Christian God; Lord of the Tree of Life; Prior of the Earthly Paradise; Conqueror of the Macedonians; the Seed of the Great Alexander; Prince of the Kingdoms of Tartary, Mesopotamia, Media and Thracia, Morea, Wallachia, Moldavia, and of all warlike Hungary; Sovereign Lord and Commander of all Greece, Persia, both of the Arabians, Anatolia, Bithynia, Asia, Armenia, Servia, the most noble Kingdom of Egypt, Tresmien, the Empire of Trebisonde, and the most glorious Constantinople; Lord of all the White and Black Seas, of the Holy Cities, Mecca and Medina, shining with divine glory; Commander of all things that are to be commanded, and the strongest and mightiest Champion of the wide World; a Warrior appointed by Heaven on the edge of the Sword; a Persecutor of his Enemies; a most perfect Jewel of the blessed Tree; the chiefest Keeper of the crucified God."

The following is the form of the late Sultan Mahmoud's "Berat," or order for reception of the foreign Ambassadors:—

"The Emperor Sultan Mahmoud, Son of Sultan Abdul Hamid, ever victorious.—By that glorious and

Imperial sign. I who am the Conqueror of the world, and whose authority is derived from Divine Will, ordain as follows: 'The model of the great amongst the nations of the Messiah, the Ambassadors, &c.—that he be exempted from Hartash, Avarez, Hattabia, Ahtshessie and other taxes. Every one is to conform himself to the Imperial capitulations—the efficacy of which proceeds from Divine assistance, and to my glorious signature which prescribes submission: no contrary proceeding shall be permitted nor tolerated.

"Given at my Imperial residence at Constantinople, the well guarded, &c., &c."

The mother of the reigning Sultan was called the "Sultana Valide" (lately dead); she enjoyed distinguished prerogatives, with a fixed revenue, and was usually possessed of a great influence in the state. The first of the Sultan's wives, or "Cadune," who brings him an heir, is called "Chaseki Sultana." The heir to the throne is educated under close confinement, in a part of the Seraglio called the "Kafer," or Cage. All the Sultan's sons are kept in a state of imprisonment; the daughters are generally espoused to Viziers and Pashas.

The sons of the Sultan are never entrusted with power or official employment by the Grand Signior, lest they should become his rivals to the throne; hence they are generally so incapacitated for government as to become the tools of wily intriguers, serving rather to convulse than to govern the Empire. The marriage of the daughters to Pashas and others is quite a modern innovation, introduced by the late Sultan Mahmoud. The heir apparent of the Ottoman Empire is most rigorously kept within the precincts of the Seraglio, surrounded with eunuchs and all the effeminacy of Asiatic life, instead

of being educated in camps as a military chief who has to govern a military nation; consequently his mind becomes so enervated as to be sometimes easily made a prey to the turbulence of power. A preceptor is appointed him who is called a "Kodgea," from amongst the doctors of the law, whose office it is to instruct him in the Koran, to teach him the elements of science formerly cultivated by the Arabians, consisting principally of astrology, which serves sometimes to direct the most important operations of the government. This tutor it may be said influences the future destinies of the Ottoman Empire, by educating the young Prince in all those principles of Islamism which inspire him with an enthusiasm for the theological tuition of the "Ulemas," and with a contempt for European civilization, and for those arts and sciences which embellish Empires and cause them to progress in the scale of nations.

Of the Sultan's government the first in power is the Grand Vizier, a dignity established by Orkhan, the second Sultan; he is called "Vizier-azem." On him devolves the care of the Empire, since he administers justice, manages the revenues, commands the armies, and is supposed to direct every thing relating to the government. The Vizier is chosen arbitrarily by the Sultan, without respect to talent, fitness, or any other quality; and so with respect to all his other appointments. The Capitan Pasha of the late Sultan Mahmoud was only a "papoochée," or slipper-maker, and had never been on board a ship; and a former Sultan, Achmet, employed a "baltagi," or wood-cleaver, to be his Grand Vizier, and sent him to command his armies on the Pruth, where they were to oppose the Russian armies commanded by Peter the Great.

The Grand Vizier is the Sultan's Lieutenant, and depository of his temporal authority. His power is very great, since he is entrusted with the signet of the Sovereign, the impression of which is at all times sufficient to verify his imperial will. He commands the armies, and possesses, like his all-puissant lord, the right of life and death throughout the Empire, and can name, depose, and destroy all the ministers and agents of sovereign authority. He proclaims and executes all new laws. He is the supreme chief of justice, which he administers, aided by, and in conjunction with, the opinions of the Ulemas. He represents the Sovereign to the full extent of his dignity and temporal power, not only in the Empire, but also in its foreign relations. But with power so omnipotent, he stands on a most dangerous precipice, and is often hurled from its pinnacle to a dungeon—from the right hand of majesty to the bowstring.

The first Sovereigns of the Ottoman Empire exercised the Vizier's functions themselves, and dated their decrees "from the Imperial stirrup," since they were always supposed to be on horseback; in which originated the custom of writing upon the knee, so general amongst the Turks. The revenues of the Grand Vizier are estimated at five millions of piastres; he is therefore, generally the object of intrigue in the Seraglio; exposed to it, to the madness of the people, and to the jealous suspicions of the Sovereign, the poor Vizier leads a thorny life of it, and many of them terminate their career with the honour of a skull exhibition in the niche of the gate, "Babi Houmaijoun," of the Seraglio. After most of his councils, the Grand Vizier alone communicates with the Sultan; for although the "Kiaya

Bey," the "Terftardar," and the "Reis Effendi," act with him, as well as the Ministers of the Interior and of Finance; yet from the Vizier alone they receive their orders. He is Commander-in-chief of all the troops; he names the generals, and the governors of the towns and provinces. In time of war he takes the command of the army, and as the ministers at home cannot act without him, they follow him to the camp. In the midst of the campaign, and perhaps even on the field of battle, he holds his cabinet councils. He is the chief of the police, and with his guards has to parade the large city of Constantinople, which he sometimes does *incog.* In this way he detects secret crime—orders off the heads of the delinquents, and by striking sudden terror amongst the people, supports a government, the essence of which is despotism.

The Grand Vizier lives in great state. His income is much augmented by presents and other perquisites. He appears in public with a magnificence suited to his high station; he wears a conical turban, adorned with two plumes of feathers, set with diamonds and precious stones. The housings of his horse are richly embroidered. When the Sultan confers the command of the army upon him, he takes out one of the plumes of his own turban and delivers it to him at the head of his troops, who from thence look upon him as their general. The "Kamaican" supplies his place at Constantinople, as Governor of the city.—The Grand Vizier appoints all the sub-agents of the government. Of the Prime Minister of Turkey it may be said that he is Lord Chief Justice, Commander-in-Chief; Minister of the Police, chief Fire Director, and, amidst all these multifarious occupations,

he has to keep a sharp look out against the intrigues of the Seraglio.

Next to the Vizier comes the "Kiaya Bey," or minister for home affairs, who is his lieutenant for all state affairs, he examines their details, and prepares the decisions for his master. The "Reis Effendi" is his lieutenant of foreign affairs, who is the grand pivot of political matters, with whom all the Ambassadors confer, and, although he is a mere deputy, his influence and advice with the Vizier is generally conclusive. All the firmans, diplomas, and orders from the Porte are issued from his office.

The Grand "Terftardar" is the comptroller-in-chie of the finance department, and everything must be submitted to his approbation. He must make a daily report of the finances to the Grand Vizier. He has twelve principal deputies of finance: the first is the "Back Moukassiche," who audits the general accounts; the second is the "Bugun Rousmanie," who is charged with receiving the revenues and giving receipts for the same.

The "Malie" is the bureau from whence all the firmans relative to the finances are issued. The letters patent, or "berats," which pay a duty to Government, and those which relate to the nomination of the Metropolitans, Greeks, Latins, and Armenians, are delivered by the chiefs of this bureau. "Malekiane" is the bureau from whence they farm all the national domains and public revenues which are not in commission. The "Merkoufat" is the bureau of the administration of the revenues belonging to the mosques on the imperial foundation. The "Masen Calemi" is the Bureau charged with the produce of the mines. The "Bujah Calemi" is charged with the expenses relative to the support of the great fortresses. The "Kutchuk

Calemi" is charged with the expenses of fortresses of the second order. The "Haremein" is charged with administering the revenues of the holy cities. The "Broussa Calemi" has the particular administration of the province of Broussa, which, having been the ancient capital of the Ottoman Empire, has the privilege of less taxation than other provinces. The "Muslefat" has the right of gathering in the property of those who have incurred the penalty of death and of confiscation.

Then comes the "Beglikchi," or chief of the chancellerie; who issues the firmans prepared by the "Reis Effendi." The "Nischandi" has only to put the cypher of the Grand Signior under the firmans—thus giving them currency. The "Tchiaous Bashi" accompanies the Vizier everywhere, executes his orders, and brings before his tribunal the parties appealing for justice. The "Teskeredgis" are criers of the court where the Vizier administers justice; these criers read the petitions of the pleaders and write the proceedings, and might be termed "registrars of the tribunal." The council of ministers forming the Divan to deliberate on state affairs, is generally composed of the Mufti, the Grand Vizier, the Kiaya Bey, the Terfterdar, the Reis Effendi, the Beglikche, the Nischandgi, the Tchiaous Bashi, and the Capitan Pasha when he happens to be at Constantinople. When any conference takes place with the dragoman or interpreter of any European Power, the Sultan usually attends in a small gallery over the council room, screened. The dragomen are generally Grecks.

The provinces, as already stated, are governed by Pashas, Ayans, and Waivodes, who in their administrative forms imitate those of the Divan. The Pashas unite the

military and administrative power; the ensigns of their authority are the horse-tails, the origin of which institution has been already given. The Pasha with three tails is the highest in rank, and commands the troops of his own pashalic when ordered by the Sultan; his title is "Mirialem." The Pasha with two tails is a "Mirimirani," with one tail is a "Miri-lera." The latter two have restricted authority. The "Ayans" are superior officers named by the Porte for particular services. The "Waivode" is the governor of a city or district, detached from the pashalic.

The members of the House of Othman are at present very inconsiderable in number; the present Sultan has a brother, but beyond that we know nothing of his family, but it is related that in the year of the Hegira 201 they amounted to nearly thirty thousand princes and princesses. Should they ever become extinct (no very probable event) the throne of the Ottomans would be claimed by the descendants of the late Tartar Khans, of the Krimea, of the family of Gherai, who are said to be descended from the famous Genghis Khan of Tartary. The princes of this house are pensioners on the imperial bounty of the Emperor of Russia since the annexation of the Krimea to the Russian Empire.*

An extraordinary Divan is sometimes summoned, which is called the "Ajaik Divani," when any great question of peace or war, or the interests of the empire are to be discussed. This Divan consists, besides the ordinary ministers, of the Pashas or governors of provinces who happen to be at Constantinople, the Beys, the Aijams, and the principal military officers, who are

* See *Lives of the Sovereigns of Russia*, vol ii.

convened by the Grand Vizier, when such important subjects are to be mooted, particularly if it be contemplated to alter the ancient laws of the Turks, who are very tenacious even of correcting their abuses; so bigoted are they to their institutions, that it is like touching the apple of the eye to set about their amendment. The Sultans were accustomed to assist at the public prayers, and to recite the "Namaz" as the chief of the Imams; but subsequently they consigned the administration and the ceremonies of religion to the Mufti, whose privilege it is to recite the prayers on the two most important events of the Sultan's reign, viz., when he ascends the throne, and when he descends to the "confines of non-existence." The Mufti's functions are not limited in their duration: amongst the dignitaries of State, he alone is supposed to be appointed for life. He is the oracle of the law—all the great questions in state affairs must be submitted to him. By his "Fetvas," or legal decisions, he partakes of the legislative power of the Sovereign, who pays him the marked respect of advancing three steps to meet him on his entering the hall of audience, — the only one of his subjects to whom the Sultan deigns this civility.

The administration of the laws subject to the tribunals of the Grand Vizier is committed to the Cadis or judges; they may levy contributions in all cases submitted to them; and, as these contributions are personal profit, they become very rich and sell justice to the best bidder. Their mode of administering justice is very concise: the interested parties plead for themselves, the deposition of two witnesses upon oath is sufficient to direct the decision of the Judges; their precipitation and the corruption of the witnesses cause often the

most unjust decrees. The first distinction amongst the lawyers is the title of "Mideris," or doctor, of which there are two grades, the principal one being called "Soulimangé." None of the judges can exercise their functions at the same place more than eighteen months, which prevents their becoming dangerous to the government. The three great officers of the Seraglio are chosen from amongst the "Cadis:" those are the "Khodgea," or preceptor of the Sultan, the "Hakim Bashi" or first physician, the "Muriedgin Bashi" or chief of astronomers and astrologers.

The Turks have profound veneration for their astrologers; the principal one names the time for all great events, of the affairs of peace and war, and any other of sufficient importance to fix their attention; the Turks impute to the astrologers those splendid qualities described of the captive princes of Babylon, "In whom is the spirit of the holy gods and knowledge, and understanding interpreting of dreams, and showing of hard sentences and dissolving of doubts." The Turks are decided fatalists, of which we have given an instance in the death of Amurath II.*

Then come the two "Hunkier Imams," or chaplains of the Grand Signior, and the "Ulemas," from amongst whom both the lawyers and the Moolahs are chosen. These, by their judicial and religious functions, form the most important branch of the State, after the Sovereign. The latter pay no taxes, nor any sort of public imposition, and are never punished with death, nor subjected to the arbitrary law of confiscation. During the period of any public calamities arising out of the weakness of

* See p. 24.

the government, they form amongst themselves a strong aristocracy, which has often saved the Empire from ruin. They possess that enlightenment which the Turks esteem as inspiring respect in every country, and having acquired rights and privileges independent of the sovereign authority, they are looked upon with a very jealous eye by the reigning Sultan. Being by their education destined to fulfil functions purely ecclesiastical and judicial, there is an existing law that they cease to be "Ulemas" the moment they adopt any other profession. As most of the revolutions which have taken place in the Ottoman Empire have been the work of the army, the "Ulemas" look upon that army with great jealousy, and it is their interest to support the House of Othman, with which are associated all their institutions, and even their very existence as a body. The "Ulemas," or doctors of the law, hold the chief ecclesiastical rank in Turkey; they form a respected and therefore a powerful community—a species of nobility in the State—they engross the most lucrative employments, and the judicial power in all matters of religion is vested in them. Their persons are sacred, and their goods are exempted from liability to confiscation. To their moral influence they also add the authority of physical force, since their numbers, with that of their dependents, amount to 30,000 in the city of Constantinople alone.*

* Mahomet did not institute a priesthood, and any Mussulman can say the prayers himself. But the Koran, being in Arabic, and not being allowed to be translated, as that would be a profanation, a body of lettered men gradually became formed, knowing Arabic, and reciting aloud the prayers in the mosques, to serve as guides to the believers, who prayed in a language which they did not understand, or which they understood very imperfectly. These lettered men, or doctors, have the names of "Ulemas;" and the persons aspiring to be-

The other class chosen from amongst the Ulemas are the "Sheiks Khiatibs," "Imams," and "Muezzins." The first are the preachers of Mahomet's religion, and are charged with the offices of the mosques, and to recite their prayers on Friday; the Imams perform the daily services of worship, and the Muezzins call

come Ulemas are called Softas. The Ulemas do not confine themselves to reciting the prayers and explaining the Koran; they also interpret it; and as, amongst the Mohammedans, the religious law and the civil law form one, the Ulemas call themselves the interpreters of the law. The Grand Mufti is the chief of the law, but the real active chief of the Ulemas, having the title of Sheik-ul-Islam, is the Minister of Justice. The Sheik-ul-Islam has under him for each province a Karaskier, or superior Ulema, who is the provincial chief of justice. All the Karaskiers reside at Constantinople, near the Sheik-ul-Islam, and form with him the council from which, in important conjunctures, the Sultan asks for a fetva, which is a declaration that the measure in contemplation is not in opposition to the Koran. The question being presented by the Sheik-ul-Islam, the Ulemas reply by "Yes," or "No," like a jury, and the decision is then adopted by the Sultan. The Sheik-ul-Islam now in office is a man of learning and moderation, but also of great firmness; and all who know him are convinced that he would not tolerate any sort of revolt in the corps of the Ulemas. That body—composed for the whole empire of about 30,000 persons—is more enlightened than is generally supposed in the west, and is not systematically opposed to reforms, provided they do not touch their personal interests. It is, besides, animated by a great respect and a great confidence in their present head. The Sheik-ul-Islam is of the party of resistance, and his influence on the Sultan's mind is sufficiently strong for the Ulemas not to fear that the Divan should overstep the limits of the concessions made to the pacific spirit of the allies of Turkey. Between the Sultan and his populations there has arisen, in the second phase of the Russo-Turkish dispute, a sufficiently grave difference of opinion; the populations judging that the Porte yielded too much to the counsels of allies, promising aid which they did not give. Now the accord is re-established between the nation and the Sultan, both being decided to maintain the modifications made in the note of the conference, or to trust their destiny to the hazard of arms.

the Mussulmans from the tops of the minarets to prayers. All these classes are chosen by the Mufti, and they depend upon him for their advancement, and know no other will than that of their sovereign pontiff, whom they are accustomed to look upon with the most abject devotedness.

The young men destined for the Mosque pursue their studies in the "Medresses," or colleges of theology and laws, which are in most of the large cities of the Empire attached to the mosques, under the title of "Softas." After some years of study they undergo a very rigid examination of the Koran, of the Arabic language, and of reciting the public prayers: if they are found well versed in these, they are admitted to orders. They are thus addressed by the Sultan, "To the Eseid, the wisest of the Wise, instructed in all knowledge; the most excellent of excellent; abstaining from things unlawful; the spring of virtue and true science; heir of the prophetic and apostolical doctrines; resolver of problems of faith; revealer of the orthodox articles; key of the treasures of truth; the light to doubtful allegories, strengthened with the grace of the Supreme Assister and Legislator of mankind, may the Most High God perpetuate thy virtues." To the governors of provinces, the Sultan writes thus: "To the most perfect Judge of the faithful, of the best President of believers; the Mine of virtue and true knowledge; the distributer of justice to human creatures; heir of the prophetic and apostolical doctrines; elected by the singular grace of God for our Governor and Judge, of whose virtues may they ever flourish."

CHAPTER VII.

Constantinople—its Foundation—The ancient Byzantium—its situation—extent—oriental grandeur—magnificent features—beautiful foliage—principal buildings—monuments of antiquity—estimated population—The Franks at Pera and Galata—The old Greek Churches—St. Sophia converted into a Mosque—some description of this building—The Mosque of Sultan Achmet—The Sublime Porte—The varied Population—Public Libraries—The Seraglio—Officers of the Sultan's Court—the Mutes—The "Baltagis," or Wood-cleavers—The Bostangi Bashi—Pages of the Sultan—their education and Duties—The Chief Barber—The Royal Treasury—Private Store of the Sultan—The Grand Huntsman—The Grand Falconer—The "Capidgi Bashi," or Chief Executioner—The "Akchys," or Cooks of the Seraglio—The Imperial Gate—Gorgeous Fountain—Ruins of the Church of St. Chrysostom—The Burnt Pillar—The "Ben-ber-dik," or Thousand Columns—The Cistern Basilica—The Reservoirs and Aqueducts—Palace of the Grand Vizier—Castle of the Seven Towers—The City Walls—The Hospital for Lunatics—The Slave Market—The Naval Arsenal—The Bagnio—Sailors' Barracks—Military School—Barracks at Tophana and Pera—Public Schools in the suburbs of Constantinople—Frequent Fires in the City—Of the "Toulembadgis," or Pumpers—Compassion of the Turks towards Animals—The Bazaars—Miscellaneous Dealers—The Turks—Armenians—Jews and Greeks—The Mosques of Sultan Othman—of Suliman—of Sevrek Djami—of Eyoub—The Harbour, or Golden Horn—The Canal of the Bosphorus—Defences of the City—Commanding Position of Constantinople as Capital of the Universe—frequently besieged.

CONSTANTINOPLE, or the ancient Byzantium, the capital of the Ottoman Empire, is said to have been founded by Byzas, the leader of a Grecian colony, 658 years before the Christian era. According to some writers, they were from Argos, and according to others from

Athens. Constantine fixed his residence there as the seat of the Roman Empire in 328, when he gave it the name of *Constantiniah,* although the Turks commonly call it *Stamboul,* or *Istamboul.* Constantine was not insensible to the ambition of founding a city which might perpetuate the glory of his name; and he chose this magnificent spot on the confines of Europe and Asia, where he could curb, with a powerful arm, the barbarians who dwelt between the Danube and the Tanais. He contemplated, both as a soldier and a statesman, the incomparable position of Byzantium—how strongly it was guarded by nature against a hostile attack, whilst it was accessible on every side to the benefits of commercial intercourse, from which a feeble colony of Greeks commanded the sea and the honours of a flourishing and independent republic. "Constantine laid siege to the city in 324, which was at that time defended by Licenius, one of the six Roman Emperors which then existed in the world; he was invested with the immediate command of the provinces of Illyricum. The opposition of interests divided these two chiefs into two great hostile powers when Constantine determined on the destruction of Licenius, and they both made immense preparations for the battle of empire. The legions of Constantine were levied in the most warlike provinces of Europe, whilst Licenius raised an immense army and filled the straits of the Hellespont with his fleets, and after numerous conflicts, in which Licenius was defeated, he could no longer keep the field, and retired within the walls of Byzantium.* "Constantine laid siege to the city — the fortifications of the key of Europe and Asia had been strengthened, and after an obstinate defence Licenius surrendered to the con-

* Gibbon, vol. ii. p. 260.

queror, "laid himself and his people at the feet of his lord and master, was raised from the ground with insulting pity, was admitted the same day to the Imperial banquet, and was soon after sent away to Thessalonica, which had been chosen for the place of his confinement, which was soon terminated by death, and it was doubtful whether a tumult of the soldiers, or a decree of the senate, was suggested as a motive for his execution. By this victory of Constantine the Roman world was again united under the authority of one Emperor."*

Of the subsequent history of Byzantium, we learn, that during the reign of Probus, about the middle of the fifth century; the northern hordes, from the banks of the Borysthenes, carried their arms even to the gates of the city, when the Emperor, to prevent their sacking it, concluded a peace with the invaders highly advantageous to them;† but they came down again during the reign of the Emperor Leo, (styled the philosopher,) commanded by Oleg, the Regent of Russia, in the beginning of the ninth century, who returned to Kief laden with the spoils of the Imperial City, the history of which may be divided into three periods, viz:—from Leo III. in 716 to Michael III. in 867; the second period of nearly two centuries, to 1057, when the empire attained its greatest power and prosperity; and the third period extends from Isaac I. (Commenius) to the taking of Constantinople by the Crusaders in 1204, which put an end to the Roman Empire in the East.

Constantinople is situated in 41 degrees of north latitude, on seven hills, which gives it the appearance of the largest city in the world, opposite to the southern

* Gibbon, vol. ii. p. 264.

† See *Sovereigns of Russia*, vol i. p. 8.

extremity of the canal of the Bosphorus. It possesses the double advantage of having its atmosphere continually renovated and refreshed; since a north wind generally blows from April to September, and a south wind succeeds it during the winter, hence the climate is genial and refreshing. From the meteorological tables we find that there are generally about sixty four days of rain, five of snow, five of fog, fifteen stormy, and the rest perfectly serene through the year. The whole extent of Stamboul, including the water, with the suburbs of Pera, Galata and Scutari, is estimated at eighteen miles — these suburbs are divided from Constantinople by a small arm of the sea called the *Port,* about half a mile across. Constantinople is built in a triangular form at the extremity of the Bosphorus where it joins the Sea of Marmora. The walls were built by the Emperor Theodosius, and extend about eight miles around the city, consisting of a treble line, flanked by a double row of towers, and are now in pretty good preservation. At one of the gates, "Tope Kapoasi," where Mahomet the conqueror entered the city, a ball is still to be seen in the wall which reminds the traveller of ths great event.*

No Sovereign in the world, perhaps, can boast of a capital so favoured by nature, and where, in the imperial residence of the Seraglio—which strangers dare not penetrate—such art has been lavished to produce an abode for the "King of Kings," as the Turks denominate their Sultan. The view from the port of this great city is the most superb anywhere to be met with. As you look around on the towering mosques, some of them standing in solitary grandeur, surmounted by immense

* This was particularly noticed by the Author as mentioned by Gibbon, whom he found to be the best authority on Constantinople that he has ever met with.

cupolas, and surrounded by lofty minarets; the houses, painted in different colours, interspersed with gardens; the monuments of ancient art—the imposing ruins of the Aqueduct of Valens being no inconsiderable object in the picture; buildings towering over each other, according to the varied ground on which they stand; the cypress foliage, particularly around the Seraglio and numerous cemeteries; the suburbs of Galata and Pera; the Venetian tower; Scutari, which may be termed the Asiatic suburb of Constantinople, (formerly the Chrysopolis or golden city of the ancients, from the magical effect produced upon it by the setting sun;) the Propontis with its Islands—the varied tops of Asia Minor in the back-ground, of which the most magnificent feature is Mount Olympus, with its snow-clad summits towering and glittering in the sun as if in proud disdain of all competitors; the harbour animated by the presence of vessels of all sizes, and by thousands of "caiques" or sharp-prowed boats—the whole form a *coup d'œil* which must be seen to be duly appreciated. Nothing can be conceived more magnificent than the distant view of the imperial city, seemingly destined by its situation to be the capital of the universe. With the clear sky hanging over it, not a curl of smoke or vapour to be seen, every object has a distinctness in the view which gives it the effect of the grouping of a painting; this delusion is much assisted by the extensive cemeteries planted with beautiful cypress, including forests of this sable plant, particularly at Scutari, where the caravans are formed by travellers who depart for all parts of Asia.

Constantinople is said to contain with its suburbs twelve imperial mosques, three hundred and fifty ordinary mosques, thirty "besestins," or markets,

more than three hundred fountains, and about one hundred thousand houses, built principally of wood and inviting to conflagration, which, if they chance to escape, they fall into decay in about thirty years: these houses are divided by a narrow corridor, separating the dwellings, one of which forms the harem or women's apartments, and the other part is for the reception of friends and strangers.

But the delusion soon vanishes when, on entering the city, and winding through its narrow streets, we find only small houses of timber, ill-built, and ruins scattering the ground in all directions; the foot-paths impeded by heaps of mud, and the waste places occupied with herds of dogs (estimated at ten thousand throughout the city) disputing your way, and worrying each other; half-burnt buildings testifying to the numerous conflagrations to which Constantinople has been subjected. At one time twelve thousand houses had been burnt, many mosques had crumbled before the flames, and some remains of others still tell the dreadful tale.*

The monuments of this great city are numerous, including the column in the Atmeidan, said to have been brought from the city of Delphos, and considered to be one of the most ancient remains of antiquity. Another square or open space is the "Serai Meadani," or place before the Seraglio; it is of irregular dimensions, and bounded on the north by the walls and

* Under Turkish rule, no one ever dreams of finding regulations and appliances for the convenience or safety of the public: no drilled police, no lamp-posts, no names to the streets, no foot-pavement for passengers, no drains or sewers, no scavengers but dogs and jackals: everybody is expected to provide for himself; and the governors take special care to set the example, by employing their power in nothing but screwing taxes, and consulting nothing but their pleasure in spending them.

gates of the Palace; its centre is occupied by a large and handsome fountain, and its site is a portion of the space formerly occupied by the "Forum Constantini," in the midst of which stood the celebrated column and equestrian statue of Justinian, erected in 539.

The population is said to amount to about 600,000 persons, including about 100,000 Greeks, 90,000 Armenians, 50,000 Jews, and 2,000 Franks; but these returns are very uncertain, and are much guided by the quantity of corn delivered out of the magazines to a hundred of the principal bakers, under an excellent regulation. Of this mixed population, the colour of the boots will as much as anything distinguish them, that for the Mussulmans being yellow, black for the Greeks, and blue for the Jews. The Franks live in the suburbs of Pera and Galata, as in their native country; they are perfectly protected, since the Turks have now learnt to respect the Christian people of Europe. Here the Ambassadors have their palaces; their affairs with the Porte are conducted by "dragomen or interpreters: some of them live in great style, and it may be said that Pera is a little spot of European civilization in the midst of Asiatic squalor. The European merchants have also their residences at Pera and Galata, where the shops and warehouses are laid out in good taste. The Franks keep up much social intercourse with all nations, hence different costumes are to be seen, and all languages heard; but neither the Turks nor the "Rayahs" are to be met with in any of their societies; the Franks have nothing to fear from the laws nor local authorities, since they are all placed under the jurisdiction of their Ambassadors.

The old Greek churches at Constantinople are numerous, the principal of which is St. Sophia, formerly

built by Constantine the Great in the fourth, and rebuilt by Justinian in the sixth century. It stands on an eminence near the principal gate of the Seraglio, called "Babi Houmaijain," and is built in the form of a cross, 269 feet long, and 143 feet broad; the height to the domé is 185 feet, and the dome is 50 feet above it, with this verse from the Koran inscribed upon it: "God is the light of the heavens and the earth." A portico about 36 feet wide, supported by marble pillars, goes the whole way of the front, which communicates with the interior by nine splendid gates of bronze in marble gateways. The dome is finely constructed, which with the roof, is supported by columns of the temples of Iris and Osiris, of the Sun and Moon at Heliopolis and Ephesus, of Minerva at Athens, of Phœbus at Delos, and of Cybele at Cyzicus. A colonnade runs at the foot of the dome supporting a gallery nine yards wide, and above it are the balustrades just wide enough for a person to pass. The church was built of granite and porphyry, and of differently veined marbles. It is ornamented with eight porphyry columns, which were taken by Aurelius from the great temple of the Sun at Baalbec—eight jasper ones from the temple of Diana at Ephesus, and others from Troas, Cyzicus, Athens, and Cyclades;—it was sixteen years in building. The walls are of polished stones, and the pavement is of large flags. On each of the minarets is a gilt crescent.*

The mosque of Sultan Achmet, which stands in the square of the Atmeidan, is a very splendid specimen

* Justinian and Mahomet II., the builder and desecrator of this great temple, lie together in the same mosque, which likewise contains the tomb of Sultan Selim I., with this inscription upon it, "On this day the Sultan Selim passed to his eternal kingdom, leaving the empire of the world to Suliman."—Au.

of architectural execution; it was built during the reign of that Sultan, and is that to which the Grand Signior goes in great pomp during the festivities of the "Baïram." In the court are numerous columns of verde antique; the doors are of bronze, under splendid marble archways of exquisite carving.

The gate of the Grand Vizier's palace, which is called "the Sublime Porte," and gives a title to the Turkish Government, has a splendid display of oriental gorgeousness of most exquisite workmanship.

The varied population of Constantinople offer costumes of all sorts; no part of the world perhaps contains such a variety of inhabitants. The proud Osmanlie of untainted blood looks very fierce with his yatagan and pistols; with great haughtiness of demeanour to those around him, and in the ancient costume of turban and shalwars, flaunting in gay colours, he becomes the very impersonation of the old Turk in his yellow slippers or red boots. The Armenian is allowed to wear only purple slippers; and in his long flowing robe and black Kalpack, he cuts but a sombre appearance. The Greeks have a costume still more uninteresting and forbidding. The regulations are very strict, forbidding the "Rayahs," or tributary subjects, from assuming either the colours or the costumes of the Turk. Amidst this motley population are mixed up Franks of all nations, already alluded to, all of them bearing pretty nearly the same resemblance.

There are thirty-five public libraries in the city of Constantinople, principally filled with MS. copies of the Koran and of the Persian poets, with but very few printed books. These libraries are sometimes open to strangers; that of "Suliman Jannazy" is the most celebrated; but the most elegant is that of "Raghab

Pasha," which he collected with much care, when he arrived to the high honour of being Grand Vizier: but his virtues and his wealth shone too conspicuously in that station, and he fell a victim to the Sultan's jealousy and despotism, who demanded his head. The building stands in a large square, in the centre of which is a tomb containing the Pasha's remains. The library of the Seraglio is said to contain more than 1200 MSS., most of them Arabic; also a few good Persian and Turkish authors. Of the Koran there are seventeen copies, and a collection of traditions relative to Mahomet, which form 182 volumes, and there are a great many works on Mohammedan jurisprudence.*

The Osmalic or Turkish dialect spoken by the Conquerors of the Byzantine Empire is composed of the ancient Seljukian language, and that of the tribe of Kuyi, from which the Osmanlies are descended. The alphabet is composed of thirty-three letters, chiefly taken from the Arabic, which are written from right to left. The Turkish literature is of ancient origin. During the reign of Othman and his successors, Greek and Latin works were translated into Turkish. Mahomet II. ordered a translation of Plutarch. Suliman I. had the Commentaries of Cæsar translated; and Aristotle and Euclid were likewise translated at an early period of Turkish history—the original literature of the Turks is considered valuable, though less so than the Arabic.

* There are two universities in Turkey, the "Mahommidiah," and "Aya Tofayah," the former contains sixteen richly endowed colleges, whilst the latter contains only six colleges; throughout the Turkish Empire there are upwards of 500 colleges, and a great number of primary schools; the principal ones being at Brousa and Adrianople. In Constantinople there are thirteen periodical publications, of which three are printed in Turkish, one in Greek, one in Armenian, five in French, two in Italian, and one in the Bulgarian languages.—Au.

The oldest poet of renown is "Ashik Pasha," who lived during the reigns of Othman and Orkhan. "Baki," who was the greatest Turkish poet, died in 1606. They have not many historians.

The imperial residence, or new Seraglio,* may be said to form a city within a city; its walls are nearly three miles in circuit, and contain twelve gates. The total number of persons residing within it have been estimated at from 6,000 to 7,000. It presents the figure of a triangle, of which two of the sides are washed by the sea. Within this wall is an extensive court, where the annual caravan to Mecca assembles, in order that the Sultan and his Harem may see its departure.

Of the extent of the Seraglio, or imperial residence of the Grand Signior, some notion may be formed, when we find that 12,000 men were formerly employed in it. It occupies the finest point between the Sea of Marmora and the Straits of the Bosphorus at the north side of the triangular city, the boundaries of which are a thick wall furnished with battlements and flanked with towers. Within the walls are several palaces and mosques in the midst of the most beautiful gardens, interspersed occasionally with the dark foliage of the cypress. The number of females in the harem is said to amount to about eight hundred. They are divided into five classes, and some of them have titles of honour, particularly the handsomest of them. They are guarded by black eunuchs, the chief of whom, or "Kislar Aga," is of great importance; his leading qualities to fit him to guard the imperial harem are ugliness and deformity; he has great influence with the Sultan, and the nature of his duties give him the rank of Pasha with three tails; he is

* "Serai" is the Turkish word for palace, from whence this principal one of the Sultan's is called "Seraglio."—Au.

styled "Grand Master of the Imperial House," or "the Palace of Felicity." Then comes the "Peshkeshi Bashi," surveyor of the "Bakshish" or presents, who receives those which the foreign Ambassadors make to the Sultan. The Sultan's next confidant and adviser is the "Hatsnadar," or private treasurer, who is generally chosen from amongst the class of slaves as black and ugly as the "Kislar Aga;" then comes the "Capi Aga," who is the second great officer of the Seraglio to guard this mysterious portion of the Sultan's dominions; he has under his command a most formidable cordon of black slaves. Another private officer of the Sultan is the "Bash Tchoadar," or principal valet de chambre; then comes the "Scelitar," or sword-bearer, the "Seir Kiatib," or private secretary, and his "Bujuk Emirahor," or gentleman of the horse. These persons have always the privilege of being about the Sultan's person, and may be considered as forming his private court. They dispense his favours, and are the chosen organs of his munificence and despotism. The mutes are pages born deaf and dumb, and are employed in consequence of this infirmity, to wait upon the Sultan during the deliberation of secret councils, to which the Sovereign calls his ministers into the interior of the Seraglio.

> "——Then, as his guard of Mutes
> On the great Sultan wait with eyes deject,
> Or fixed on earth, no voice, no sound is heard
> Within the wide Serail; but all is hushed,
> Mute and uncovered, cowering low to earth,
> While pass the glittering Court."

There is another class of officers, called the "Baltagis," or "wood-cleavers" to the Seraglio. These men are employed as guards to the imperial palace. Their chief has the title of "Bostangi Bashi," and accompanies

the Sultan everywhere. He is also the chief gardener, and has under his command the men who work in the Seraglio gardens. Should by chance the Sultan pass through them, accompanied by any of his female slaves, the Bostangi throws himself flat on the ground to prevent his being discovered, since if one of the females should be seen by him, orders would be immediately given for his being strangled. The authority of the "Bostangi Bashi" is supreme over all the other officers. He regulates the interior of the Seraglio as grand purveyor, and his power is so extensive, that great jealousy is entertained of him by all his rivals. The officers of the Seraglio, although supported by the Sultan, have but little pay to keep up their dignity, which tempts them to traffic in the government offices, since they principally influence the Sultan's choice of the ministers, the Pashas, and sometimes even of the Mufti,—and it is well authenticated that foreign Ambassadors have bought of them concessions from the Porte.

Beyond the hall of the Divan, and within the third court of the Seraglio, are three chambers, exclusively occupied by the Pages of the Sultan, where they are brought up and educated for the service of their imperial master. They learn to mount on horseback, to shoot arrows, and other exercises, to qualify them for the service of the Grand Signior, who is sometimes present, and rewards the most dexterous. They hold their Sovereign in such veneration that they regard him as "Lord of the world, and supreme arbiter of every man's good and evil destinies." On their removal to the next chamber they learn how to shave, pare the nails, fold turbans, and other necessary requisites of Turkish education. In the following chamber there are about forty Pages, all attired in richly embroidered silks.

These hold the principal offices at Court, and are always about the person of the Sultan. They carry his sable cloak; the ewer and basin with which to make ablutions; they hold his stirrup when he mounts on horseback. In addition to the Pages, the Sultan has his Master of the Wardrobe; the Master of the Palace; the Chief Barber; the Turban Keeper; the Secretary of his Private Orders; the Comptroller of the Household, &c., who are under the immediate eye of the Sovereign.

In the Seraglio, near the Hall of the Divan, is the Royal Treasury, consisting of four chambers filled with fire-arms, robes, brocades, velvet, gold-cloth, bridles and saddles covered with precious stones, and most of the costly effects presented to the Sultan by foreign Ambassadors and Pashas of his Empire. In the third chamber the jewels are deposited, and some of the richest arms in the world, the scimitars and pistols glittering with diamonds. The fourth chamber may be properly called the "*Treasury*," since it generally contains a great number of chests filled with coin. These are secured by many locks, and the door is sealed with the Grand Signior's signet, who keeps one of the keys, whilst the other is kept by the Grand Vizier. Before the door is opened it is strictly examined, to see that the seal has not been broken. This generally takes place on the Council days, when the receipts are paid into the treasury, and the demands for the troops and other services are regularly answered. In all their payments the Turks observe the most rigid punctuality. Besides the public treasury there is the private store of the Grand Signior, which is lodged in a subterranean vault, to which no one has access but himself and his Pages of the Treasury.

In addition to the interior officers of the Seraglio, there is the Grand Huntsman, who has under him many

hundred keepers; the Governor of the Hounds and setting Dogs; the Governor of the Greyhounds, the Mastiffs and the Spaniels; then the Grand Falconer, whose officers carry a hawk upon their right hand; and the Grand Equerry, who commands a great many officers, a prodigious number of grooms, and an immense stud of the finest horses which Arabia can produce. When the Sultan travels from one palace to another, and orders are given for his female slaves to be sent on to his "Kiosk" (of which there are many on the banks of the Bosphorus), two troops of black eunuchs accompany them. They are conveyed by land, in close chariots, and signs are made at certain distances for people to avoid meeting them as much as possible;—if by water, they are conveyed in boats enclosed on all sides with narrow grilled windows. The ladies are hooded and covered in such a manner as rather to resemble moving mummies than the fair portion of God's creation. The Seraglio is called by the Turks "the faction of the interior," the grand mover of which is at times the "Cadune," or mother of the Sultan: but this depends on the character of the Grand Signior himself,—whether he will subject himself to her intrigues.

The next officers to be noticed in the Seraglio establishment of the Grand Signior are, the "Capidgis Bashis," of whom there are about five hundred. Their employment consists principally in the secret missions of the Sultan, when he has occasion to exercise his despotic power by the disgrace or the strangling of any of his subjects, the "Capidgi Bashi" being the chief executioner, and is always supposed to be in attendance on the Sultan, to execute his instant commands. To supply the wants of this immense establishment of the Seraglio, there are no less than five hundred cooks employed,

called "Akchys." They are distinguished by yellow conical bonnets. The Turkish dishes consist principally of rice, the consumption of which is enormous. Within the Seraglio walls are some interesting remains of ancient architecture. Amongst them are those of the palace of Marcian, and of the church of St. Saviour. The principal entrance is called "Baba Houmaijain," or the Imperial Gate, within it are two niches, which are sometimes adorned with the heads of distinguished delinquents.* A magnificent fountain in the front of this gate presents a beautiful specimen of Turkish taste and Oriental gorgeousness.

Constantinople affords an immense field for antiquarian research; amongst other remarkable objects, is the "burnt column," which marks the spot where the most sanguinary conflict of the taking of the city by the Turks. It was brought from Rome by Constantine the Great, whose statue it was supposed stood upon its summit; it is of porphyry, and is composed of eight stones, the joints covered with copper, and on the pedestal Constantine inscribed these words: "O Christ! King and Master of the Universe, I consecrate this humble tower, this sceptre, and the power of Rome to thee. Have them in thy holy keeping, and preserve them from misfortune." This Monolith being charred and blackened by the numerous conflagrations around, is greatly disfigured and unsightly. From thence to the "Ben-ber-dik," or "Thousand Columns," formerly one of the great cisterns provided by the Greek Emperors, for the supply of Constantinople in the event of a siege, which is now converted into a filature of silk.

* At this gate the Author saw two sacks of Greek heads, some with, and some without beards, thrown out as rubbish, and the dogs were turning them over. They were an offering to the Sultan, sent up from the Morea by Ibrahim Pasha.

In a more remote part of the city is the "Cistern Basilica," supported by more than 300 columns, some of them richly worked. The aqueducts which feed the numerous fountains of the city are of great extent, particularly that of Justinian, which is in good preservation. The reservoirs which supply these fountains are near the village of Belgrade, about twelve miles off. The principal basin was built by the Sultan Mahmoud, in 1753; it is a large marble tank in a wood of great extent, in the front of which is a Turkish inscription commemorative of the building. Three or four other reservoirs at a few miles distance are fine specimens of the ingenuity and industry of past ages, for the supply of this great necessary to a city, by which the water is conveyed through twelve miles of aqueduct, built over variable ground, and encountering great obstacles: some of these aqueducts are very light and elegant structures.

The palace of the Grand Vizier is a handsome building; within it is the celebrated hall of the divan, where the Turkish ministers confer on State affairs; indeed, it may be called the seat of empire, for here all its concerns are discussed, and here the imperial orders are issued, constituting the government of the "Sublime Porte." The Castle of the "Seven Towers," so celebrated in early Turkish history as the state prison of European Ambassadors, or as the Turks call it, "Yesikouleler," is at a distance of about eight miles from the city—its frowning battlements remind the visitor of the bloody deeds perpetrated within its walls, where it was said that a Mufti was sent by Amurath IV., and pounded to death in a mortar. Of the style of the building it may be said, that strength and deformity are its leading features.

The hospital for lunatics, called "Timar Hasie," is perhaps the most barbarous establishment of the sort in the world; the maniacs are all chained to the bars of the small grilled windows, outrageously foaming at the approach of strangers: a more degraded state of human nature can be scarcely imagined.

Near to this place is the once celebrated mart called "Theriakee Tchartchu," for the sale of the favourite drug of the Turks, opium, which is a narcotic juice drawn from the head of the white poppy, and afterwards thickened. When the juice flows of itself through incisions made in the heads of the poppies, it is properly called *opium;* but that which is drawn by expression, is termed "Meconium." The Turks use it to soothe pain, to induce sleep, or to raise the spirits. The usual dose is from half a grain to two grains; but those who are accustomed to it can sometimes take from fifty to sixty grains; the effect generally produced is a sort of intoxication. It is said that the custom of taking opium has now almost entirely ceased amongst the Turks, and the market is deserted. The slave market still exists at Constantinople, but as a place of traffic is very little used. The Marine Arsenal is a very fine establishment built upon the northern bank of the harbour. The Naval Arsenal is near the quay, situated on low ground, but convenient as being near where the ships that constitute the naval force of Turkey are moored. The Bagnio is now a great prison for malefactors, where men are reduced to the last degree of misery and degradation, being chained together by the leg, and in this way forced to labour amidst the blows and threats of their gaolers. The oaths and cries of the captives assimilate this place to a Pande-

monium upon earth. The palace of the Capitan Pasha, or commander of the fleet, is built upon a hill not far off. A large and magnificent barrack for the sailors is constructed near the dockyards, in which are large basins for the repairs of vessels. There is likewise a military school and numerous barracks, which were principally built by the Sultan Selim, who introduced the "Nizam Jedid" or new troops—amongst them is a barrack for the bombardiers, situated in front of the military school—it is one of the most magnificent ornaments of the harbour, from its grandeur, its size, and the heights of the minarets of the mosque. Near it are seen the furnaces for making bomb mortars, and workshops where the ordnance carriages are made.

At Tophana is the vast barrack for the cannoneers, and large establishments for artillery works; there are likewise splendid barracks at Pera and at Scutari, and there were others that were burnt by the Jannissaries after the death of Mustafa Baraictar. The public schools of Constantinople are numerous, principally for instruction in the Koran, and for writing their beautiful Arabic character. It is said that the chief teachers, the Ulemas, are afraid to introduce the sciences lest they might bring the Koran into contempt. In addition to the suburbs of Galata, Pera, and Tophana, already mentioned, those of "Fanar" and "Eyoub" form a part of the city, but are separated by walls, and situated at the extremity of the harbour. The Fanar is inhabited by the Patriarch, the principal Greek families, and by the numerous suit of domestics and servants dependent upon them. "Eyoub" is peopled by Turks only, and contains the famous mosque called by that name, where the standard of the Prophet is deposited,

and where the Ottoman Sultans go after their accession in order to be girded by the Chief of the Emirs with the Sabre of Osmond, which is the symbol of the military sovereignty. The suburb of "Hatsekai" is occupied by the Jews; Galata is occupied by Europeans of all nations, and here is the celebrated tower of the Venetians, from whence a fine panoramic view of the city may be obtained, including the tower of Leander, built in the sea, and the Seraskier's tower built on the opposite side—here the grouping of the city is seen to great advantage, and offers perhaps the finest *coup d'œil* in the world. Galata fell into the possession of the Venetians several years before the taking of Constantinople by the Turks. Scutari, already spoken of on the opposite side is situated on the Asiatic coast; an extensive pile of barracks is built here to accommodate 10,000 men. The population of this place alone is upwards of 30,000—it may be deemed an Asiatic town.

The frequent fires at Constantinople are well known. Two corps of pumpers, called "Toulermbadgis," of a hundred men each, are appointed to be always ready on the alarm of fire being given by men on the watch towers, who warn the inhabitants by means of great drums, since they have no bells in Turkey. The Grand Vizier and the great officers of State are obliged to hasten to the conflagration, and even the Sultan himself will sometimes mount on horseback and go to the place. Should his Highness arrive before the Grand Vizier he makes him pay a heavy penalty.

The Turks are particularly compassionate towards animals of all sorts, nor is any one permitted to shoot the pigeons, the gulls, nor the porpoises which so abound in the Bosphorus—thousands of the former will some-

times darken the air in the court of the Mosque of Bajazet, where they are fed and protected. This court is surrounded by a row of old columns, seemingly pillaged from heathen temples of great antiquity, ten being of "verde antique," six of Egyptian granite, and four of jasper. An old man attends to feed the pigeons; many thousands of them are supported by charitable donations. Even the dogs, which so swarm in the streets that it is sometimes difficult to walk amongst them, are not allowed to be killed—they serve as scavengers to eat the offal, which would not otherwise be removed; in addition to which, some pious Mussulmans have provided for them by their will—it may be truly said of these good Mussulmans that the most perfect harmony subsists between them and these animals.

The Bazaars at Constantinople, which are so celebrated, comprise almost every merchandise and trade, each having its compartments or districts. That called the "Egyptian Bazaar," is exclusively devoted to the sale of spices and drugs; there is a quarter where the Jews sell diamonds and precious stones only; the saddlers, the pipe-makers, the carpet-sellers, the tobacconists, all have their allotted quarters without confusion—they are occupied by all sorts of traders, the Turks forming the most prominent number amongst them. The honesty and integrity of a Turk is proverbial: in their dealings they ask you a reasonable but *fixed* price for their wares, from which they never vary. The Armenians are an industrious people, but rapacious and fond of money—they sometimes arrive at great eminence as bankers. The Jews are numerous in the bazaars, though they occupy only the subordinate stations—the same thirsty love of gain marks them here as in

other countries. The Greeks abound in the bazaars, and are generally distinguished for their cunning and overreaching. All the bazaars are closed at sunset, and although very imperfectly secured, yet there has been scarcely ever any robbery known to take place in them.

Of the mosques already alluded to, next to that of St. Sophia, perhaps the most elegant is that of Sultan Othman—one grand dome covers the edifice, which is of the most perfect architecture. In the Court is a fine sarcophagus of porphyry, commonly called "the tomb of Constantine;" but a far larger mosque is that of "Suliman" which rears its proud head loftier than any other, to commemorate the memory of Suliman I.: it was built with the spoils of his vanquished enemies. In this mosque are to be seen superb columns of Egyptian granite, sixty feet high, said to have been brought from Ephesus. Another mosque claims the honour of containing the tomb of Constantine; it was a very ancient Greek Church called by the Turks "Serek Djami," within it is a great sarcophagus of porphyry; and not far from it may be seen the tomb of Selim III. that brave but unfortunate Prince whose history has been already related. There is another mosque, "Sultan Achmed," which is held in great respect by the Turks, since it contains the tomb of Mahomet II., the conqueror of Constantinople, and was built by order of that Sultan. It is singular that it contains likewise the tomb of Justinian, the founder of the Christian Church which Mahomet desecrated to a mosque; it contains the tomb of another Sultan, Selim I., on which the following words are inscribed: "On this day the Sultan Selim passed to his eternal kingdom, leaving the empire of the world to Suliman." The mosques or

"djamies" are kept in excellent repair, and ample provision is made for those connected with them, by the piety and munificence of the former Princes of the House of Othman, by whom they are endowed with landed estates; consequently all the ecclesiastics connected with the mosques are amply provided for. The defence of Islamism does not consist in its mosques only, but in the establishments for religious instruction — which are supported by the "Moucatecas," or proper domains of the Church,—a third part of the conquered lands having originally been set apart for this purpose by the Turkish chiefs; they are likewise supported by the "*Vacoufs,*" which are a species of reversion heirships. The mosque, which never dies, is a constant gainer by this institution, and this mode of acquiring estates is adopted in the case of reversions from Christians as well as Mohammedans; the governors of mosques not objecting to legacies, even from infidels. To the once Christian temples the Turks have added "minarets," or small spiral towers, from which the Muezzin calls the faithful to prayers. These very light and elegant structures generally have their peaked tops gilded, which, glittering in the sun, gives them a splendid appearance in the distance. The mosques, the baths, the palaces, and the khans, offer an imposing spectacle of the taste and liberality of their founders, whilst the wooden tenements by which they are surrounded present a most striking contrast of modern squalidness and misery. To the happy grouping of the whole on the Seven Hilled City is due the effect of that *coup d'œil* which may be deemed unparalleled.*

* Though Constantinople is within twelve days' reach of England, inhabited by many thousand Europeans, and visited by innumerable travellers, there is not a place, nor a people—if, perhaps, the Chinese are excepted—concerning whom more erroneous impressions abound.

The "Khans," or inns for the accommodation of strangers, are some of them very large. The most celebrated are the "Yeni Khan," and Valid Khan." These

With the bulk of Europeans the name of Turkey carries with it vague ideas of turbans, scimitars, harems, seraglios, and Eastern magnificence. The day of the turbaned Turk has passed. The Osmanli of the present era wears coat, waistcoat, and trousers; and a red skull-cap (the fez) is the only mark that distinguishes him from the European. Amongst the lower orders, the Eastern dress is still retained, and the priesthood still clings to the elegant oriental robe and turban. In the interior of the country, also—that is to say, in Asia—Turkish dress and habits still flourish in their primitive state. With regard to the mode of life and habits of Turkish gentlemen at Constantinople still greater absurdities circulate. There is a very general notion that every Pasha has a hundred wives, or at least as many ladies, in his harem. Such is, however, very far from being the case. The lady of a Pasha, or of any wealthy Turk, has numerous female attendants; and as each wife occupies separate apartments, and has her separate household, but very few Turks treat themselves to the luxury of more than one or two wives. Polygamy exists, but by no means in the exaggerated form frequently represented. Slaves are bought, but always treated as part of the household. A slave who has become the mother of her master's child is free.

The habits of the Turkish government officials of the highest class (Pashas) are exceedingly extravagant, and the salaries they receive very large. A Pasha's palace swarms with servants; some have many hundreds in their employment. The interiors of the seraglios are, however, in general simple—a long ottoman, a bare and matted floor. Amber-mouthed pipes, inlaid with diamonds, are general; and in the establishments of some Turkish gentlemen very considerable capital is invested in this sole article of Turkish furniture. Petticoat rule (if so it may be called where wide silken trousers take their place,) is a very common feature in Turkish households; and henpecked husbands are to be found even on the Bosphorus. It is a well-known fact that the ladies of the Sultan's harem possess considerable political influence, and many thousand Russian roubles have found their way there already. Turkish ladies play a great part in Eastern politics, in spite of guards and veiled faces. The life of the Turkish female is not so dreary as might be supposed; for under the cover of the *yashmack* (veil) they wander at liberty through the gay bazaars and busy streets of Stamboul, the European quarters

are immense stone buildings within arched piazzas, under which are small store-rooms and dwellings for the different merchants, who are here congregated together from almost all nations. These buildings are fire-proof, and have often served to stop the numerous conflagrations to which Constantinople has been subjected.

It may not be deemed irrelevant to notice the police regulations of this great city, which are excellent. At sun-set the bazaars and the shops are closed, and all business-intercourse is suspended. The night-patrol take up every one found in the streets at an unseasonable hour, and no person is permitted to be out without a lanthorn.

The harbour, or Golden Horn, of Constantinople, is a quiet and safe anchorage, of the length of 4,000 fathoms, and the breadth of 3,000 fathoms. Nearly 6,000 ships go in and out of this harbour annually, of which the greater part are Greek vessels, the others are English, Austrian, Sardinian, and Russian. Here the largest ships of the line, approaching the two banks, can almost touch the houses. Its waters always preserve the same depth; for although it is the receptacle for the filth and drainage of the city, the currents perform the operation of carrying it off. Hence they require no expensive works for clearing and cleansing harbours. The canal of the Bosphorus gives vent to the waters of the Black Sea, which rapidly flow towards the Sea of

not excepted. They spend weeks in mutual visits at friends' houses; and, notwithstanding their utter want of intellectual education, do not become the victims of *ennui*. There is one feature in the Turkish character which is admirable. Much is said and has been written about the coolness and *sang froid* of Englishmen; but nothing comes up to the philosophic composure of the Mussulman. Even at the present critical moment, men in power will talk about imminent war, the advance of the Russians, and similar exciting subjects, with a careless indifference and calmness, truly stoic. "Alla Kerim! God is merciful! We will see!"

Marmora, and from thence towards the Ægean Sea by the canal of the Dardanelles. This canal, which separates Europe from Asia, flows between two chains of parallel hills. Its depth varies from fifteen to twenty fathoms in the middle of the stream, and there are no shallows to render its navigation dangerous. There are some excellent harbours in the bays of the Bosphorus, particularly at "Buyukdere," which would serve as a place of anchorage for a large fleet. The two coasts from the gulf towards the Black Sea, are more steep than those of any other part of the canal.

The canal of the Bosphorus is defended near its opening into the Black Sea by the two castles of Fanar, or the Queens of Europe and Asia; but where the canal begins to narrow itself, two new castles were constructed by the Baron de Tott, and are distant from each other only five hundred fathoms. Here, by the commanding position of their casemated batteries, they can engage an enemy's ship with advantage. There are intermixed, at nearly equal distances, other batteries, with the old castles of the canal, some of them elevated seven or eight fathoms above the level of the sea; and towards the Buyukdere road several batteries have been recently constructed, to prevent a hostile squadron establishing itself in this anchorage, *provided they could pass* the defensive works from the Black Sea. Hence, by the central position in which Constantinople is placed, it is able to communicate with the Euxine, the Propontis, the Archipelago, and the Mediterranean, by those narrow straits, which, if properly defended, may defy the pass to all the fleets of Europe, having vast, safe and commodious anchorage where the shipping of the world may "rendezvous." It may be truly said that Stamboul is the first city in the universe; for to all these geographical advan-

tages may be added those, both political and commercial, which her position gives her, hence she may be made the first military and naval position in Europe. Being built on a triangular promontory, the two sides washed by deep waters, it is assailable on one side only; and there is no city in the world that has been more frequently besieged, as, from the time of Alcibiades to that of Mohammed II., it has undergone no less than twenty-four sieges. The first visit of the barbarians of the North to the Golden City has been already related.*

Constantinople is surrounded by a girdle of natural fortifications, of which the highest promontory is called "Multate," through these mountainous regions runs the little river Khurasa, which flows by a long ravine into the Sea of Marmora, about eight leagues from the city. It is traversed by a stone bridge, five hundred paces long; between it and the Cape of "Kara Burun," on the Black Sea is one continued line of precipitous mountains, on whose flank stands Stamboul, between the two seas. Some of the slopes extend as far as the Bosphorus. Its strength and natural resources account for the Byzantine Empire having lasted for so many centuries.†

Constantinople seems destined by nature to be the metropolis of the universe. It was the only remaining shred of the Roman Empire when reduced to the radius of some square leagues around its walls, under the reigns of the last Greek Emperors. It will ever be—whether as the capital of a great kingdom, or as the free and independent capital only of a small kingdom—one of the first cities in

* See Lives of the Sovereigns of Russia, vol. i.

† The Duke de Ragusa, when he visited Constantinople, said that it was the most important position in the world, and the easiest to defend.—Au.

the world, which cannot be affected by any changes which may take place in its political existence, be it of the Greek Empire restored, and the Cross once more glittering on the dome of St. Sophia. Constantinople may be called the key-stone of the arch that binds the European and Asiatic families of mankind, and should it ever become the strife of nations, of which some gleams seem to loom in the distance, this great city of the East will triumph amidst all her destinies, and maintain her proud position of "Capital of the Universe."*

* The Turks are undoubtedly a proud people: and surrounded as they are at Constantinople by servile Greeks, cringing Jews, subtle Armenians, and a heterogeneous European population of ambiguous hue, they look down upon this money-griping neighbourhood with feelings approaching to disdain—not to speak of the religious differences which impede general social intercourse. The Greeks monopolise commerce in the capital. Of Turkish shipping there is none; whilst the navy of the Hellenic islanders transports the produce of the corn lands on the Danube, and from Odessa, to every part of Europe. Greek firms have the commercial interests of the East at their fingers' ends; their voice is most powerful in the exchange, and in all the large commercial transactions of Constantinople. The Armenians take the financial department; and the immense fortunes amassed by these subtle sons of the East give proof of their ability.

Turkey possesses vast wealth in mines of copper, silver, and other metals, hitherto either very badly worked or wholly undeveloped. The soil is fruitful, and a genial climate ripens plenteous fields of corn and wheat. The country along the coast of the Black Sea to the interior of Schumla is entirely a corn-growing province. The spirit of enterprise is, however, slack. If British capital were brought into this country, roads opened, and an impulse given to industry, many years would not pass before the resources of the Empire would be greatly augmented. A great deal has been done of late years by the establishment of regular steam-boat communication along the Bosphorus. A projected railway to Belgrade which is stopped now on account of the political crisis, though it has not been given up by the projectors, would have proved of incalculable advantage to the State. Russia interposed against its construction—which is not a bad test of its advantage to Turkey.

CHAPTER VIII.

European Turkey—its early Inhabitants—conquered by the Turks—its present Divisions and Extent—The Balkan and Carpathian mountains—The Euxine Sea—The Sea of Marmora—the Ægean Sea—the Archipelago—the Cretan Sea—the Thracian Bosphorus—the Dardanelles—Castles Asia and Europe—The Danube River.—The Rivers Manitza, Drin, and Kubroni—The Provinces of Moldavia—Wallachia—Bucharest, the capital—Bulgaria—its ancient History—Shumla—Varna—Silistria taken by the Russians—Rouschuk—Widdin—Servia—its History—their present Government—Bosnia—a great Pashalic of the Turkish Empire—Roumelia the richest province in Turkey—Constantinople—Adrianople—Kirk Kilessia—Gallipoli—Macedonia—Mount Athos, or the Holy Mountain—Greek Monasteries—Albania—Native superstitions of the Greek Sailors—Joannina the Capital—The Sandjak of Delveno—of Avolona—of Ebassan—of Scutari—Montenegro—Candia—The Gipsies—the Jews—the Greeks—the Eelauts—The climate—Productions, Cereals and Fruits—The Zoology of Turkey—The Minerals—Character of the Turks—Prohibition of the Fine Arts—The Courban Bairam—The Sultan going to the Mosque—Indolence of Turkish Females—The population of Turkey—The Military force of the Ottoman Empire—Egypt—Bosnia—The Albanians—Lazes and Koords—The Turkish Navy—Greek Sailors—Appointment of the Capitan Pasha—The revenues of Turkey—Capitation and other taxes—Traffic in Human Beings—The Greek Merchants of the Levant—Smyrna—Trebisond—Oppressions of the Governors—Emigration of the Villagers—Resumé of Turkish History—The Russians, the great antagonists of the Turks—their early Wars—Despotic rule over the "Rajahs"—Depopulated villages.

We will now briefly consider the extent, physical features, and productions of European Turkey—its seas, rivers, and mountains, with its climate, zoology and minerals, which can only be summarily glanced at in so compendious a history of the "Ottoman Empire;" but,

Statistics, Turkey, with Pachalic of Derbassar
Surface 180 000 English Square Miles
Population 8 000 000 Average 50 P.r Square Mile
Capital, Constantinople 400 000 Inhabitants
Revenue £10 000 000 Int Debt £4 000 000
Army 170 000 Ships — Religion, Mahometan, Greek
Greece, Surface 18 000 English Square Miles
Population 800 000 Average 45 Square Mile
Cap. Athens 45 000 Inhab. Rev £ 500 000 Int Debt £ 400 000
Army 6 000 Ships 16 Religion Greek
TURKEY in EUROPE & GREECE
RUSSIA
AUSTRIA
ASIA MINOR
MEDITERRANEA
SEA of MARMORA
BLACK SEA
IONIAN SEA
ADRIATIC SEA
Constantinople
Adrianople
Salonica
Athens
Smyrna
Belgrade
Bucharest
Scutari
Dulcigno
Gulf of Arta
Gulf of Lepanto
Gulf of Volo
Gulf of Salonica
Gulf of Contessa
Gulf of Saros
Gulf of Xeros
Gulf of Venice
Gulf of Taranto
Gulf of Corinth
Gulf of Enos
Gulf of Kassandra
Gulf of Monemvasia
Gulf of Koron
Gulf of Kolokythia
Gulf of Nauplia
Gulf of Athens
Gulf of Lepanto
Gulf of Patras
Gulf of Kalamata
Gulf of Messenia
Gulf of Argos
Gulf of Marathon
Gulf of Volo
Gulf of Salonica
Gulf of Contessa
Gulf of Saros
Gulf of Xeros
Gulf of Venice
Gulf of Taranto
Gulf of Corinth
Gulf of Enos
Gulf of Kassandra
Gulf of Monemvasia
Gulf of Koron
Gulf of Kolokythia
Gulf of Nauplia
Gulf of Athens
Gulf of Lepanto
Gulf of Patras
Gulf of Kalamata
Gulf of Messenia
Gulf of Argos
Gulf of Marathon

taking a retrospective view for a moment, we find that European Turkey was formerly held by the Celts, who gave those names to the rivers which they still retain, such as the Esk and the Ouse. We find likewise, that the Celts were driven out by the Pelasgic or Ionian race, coming from Lower Asia, and settling as far as the Danube; these tribes were subsequently better known as Eolian, Dorian and Ionian Greeks, who about twenty-two centuries ago were conquered by Philip and Alexander, kings of Macedon; their territory about two centuries afterwards fell into the hands of the Romans, hence we see many remains of Roman works in the present day on the Danube, &c. Constantine, the great Cæsar of Rome and the first Christian Emperor, founded his capital of Constantinople on the ruins of the ancient Byzantium, A.D. 330, and divided the Roman Empire into two parts of East and West; the Eastern Empire lasted until 1453, (as we have already shown), when the Turks came into possession of these fine provinces, which, previous to the revolt of the Greeks in 1820, formed nearly a fourth part of the Sultan's dominions, but is now reduced to about a seventh part, and may be divided into the provinces of Roumelia, Bulgaria, Bosnia, Albania, Moldavia, and Wallachia; containing an estimated extent of 180,074 square miles.*

Turkey in Europe is nearly an island, of a long square form, between the Danube, the Gulf of Venice, the Black Sea, and the inland Greek Sea, running down to a point from the south; the country within this inland sea is commonly called the "Levant," or the "Rising Sun;" but European Turkey may be more properly denominated a peninsula, washed by the

* See Supplement to the Encyclopædia Britannica, "European Turkey."—Au.

Euxine, Ægean and Adriatic seas, deeply indented with gulfs, the points of the mountainous ridges extending into the sea. The interior is connected by long and continuous chains of mountains, the principal one being the Balkan range, which is the first great mountain-barrier of Turkey towards the north; its ramifications intersect in various directions the whole of European Turkey south of the Danube. There are eight principal branches of the Balkan; one of them already noticed, runs along the Boreska to the Danube at Trajan's Rock, or the Iron Gate Mountain, opposite Orsova, where the Balkan becomes connected with the Transylvanian mountains. The last and northern branch is an irregular tract of wild country extending between the tributary streams of the right bank of the lower Danube and those which run directly towards the sea. Among the northern ramifications of the Balkan, is a long ridge of mountains, the connecting link of the great chain of Asiatic Turkey, the Taurus—which is mostly covered with forests with intervening series of fertile and beautiful plains, in the direction and not far from Constantinople.* There are many passes over the Balkan, scarcely any of them during winter being practicable; but the principal one, through which the road lies from Vienna to Constantinople, is the "Porta Trajani," which is through a deep defile defended by two forts, those of Ikliman and Trostenje.

The Carpathian Mountains run between the frontiers of Austria and Turkey: the eastern Carpathian ridge divides into two branches; that which runs along the

* Over this country the Author passed in the month of November, in a light vehicle, for which six horses were necessary, from the difficulty of the roads; and more beautiful scenery, both sylvan and prairie, perhaps can scarcely be met with.

left bank of the river forms the boundary betwixt Transylvania and the Turkish principalities of Moldavia and Wallachia. The Carpathians run west by south-west, through Transylvania and the Banat, and along the Turkish frontiers.

The vast and extended coasts of the whole Turkish Empire are washed by five seas:—the Euxine, which the Turks called "Kareh Degniz," or Black Sea, (Kareh likewise meaning stormy or furious.) This sea washes the shores of Roumelia, Bulgaria and Anatolia; it is entered from the Sea of Marmora by the Thracian Bosphorus; its greatest length from the coast of Roumelia to the mouth of the Phasis is about 720 miles, its greatest breadth from Cape Bata to Odessa, is about 380 miles. It is generally enveloped in dense fogs, which causes the navigation to be very dangerous, and it is singular that, although nine large and thirty small rivers discharge themselves into the Euxine, yet its only known outlet is through the Bosphorus. It is conjectured that there must be some subterranean outlet for that vast body of water which feeds the Euxine,—the strait by which it is transmitted being only equal to one of the four mouths of the Danube.

The Sea of Marmora, which washes around the walls of the Seraglio, is the ancient Proconnesus; it is about 120 miles long, and in some places forty broad.

The Ægean Sea called by the Turks "Ac Degniz," or "White Sea," washes the shores of the Morea, Thessaly, and a part of Roumelia; the Turks likewise call the Mediterranean the "White Sea."

The Archipelago was known to the ancients under a variety of names, and the Icarian Sea stretches to the south-east of the isle from whence it derives its name.

The Cretan Sea comprehends that part of the Archi-

pelago which extends between Candia and Crete and the Cyclades, or central group of islands.

The Strait of the Thracian Bosphorus* which has been already alluded to, the Turks call "Istamboul Boghazy," or the throat of Constantinople; its real length is about twenty miles, and the breadth varies from a half to two miles, the average depth is about eighteen fathoms; it is remarkable for its currents; the one running directly contrary to the other; but the most singular feature of these currents is, that one of them is found at some depth below the surface; hence, the navigation is rendered extremely difficult, particularly to vessels sailing towards the Black Sea. The coast on both sides, which is rugged and precipitate, particularly on the Asiatic side, is greatly diversified with luxuriant gardens and Greek villages. Swarms of the finny tribes swim the Bosphorus, particularly the dolphins, whose effigies are still extant on the Byzantine coins.

The Dardanelles, or Hellespont, connects the Ægean Sea with the Sea of Marmora, and separates Anatolia in Asiatic Turkey from the Thracian Chersonesus in European Turkey. The mouth of this strait is about five miles broad; it is defended by castles built in 1659. The entrance of the Hellespont from the Sea of Marmora is

* The origin of this strait in conjunction with that of the Dardanelles has been the subject of much discussion. Count Androssy, the French Ambassador to the Porte in 1812, discovered indubitable evidence of a great volcanic cataclysm at the mouth of the Straits: he inferred that this opening of the escarped rocks on the Black Sea once made, the waters must have rushed into the Propontis, or Sea of Marmora, enlarged the Hellespont to its present width, and thence expanding over an immense plain, have left only the slopes and summits of the mountains visible.—Au.

only a mile and three-quarters broad. The Castle Asia, or "Chanuk Kalessi," stands on flat ground opposite Castle Europe; on both of them are strong batteries mounted with immense guns, carrying marble balls, which if properly directed, must sink any hostile ships forcing their passage; but Sir John Duckworth with the British fleet passed them in 1807.*

Numerous rivers intersect the vast territory of European Turkey; the principal one is the Danube. This great and noble stream, which may be called the "prince of European rivers," rises, as is generally supposed, near the little town of Donaueschingen, near to Ulm; and at about a hundred miles from its source it begins to be navigable, and pursues a south-eastern course until it arrives at Lintz, the capital of Upper Austria. After passing Vienna, the Danube flows to the south-east with a broad channel, forming an immense number of islands. The river is very deep and rapid at Presburg, where it is confined within a narrow channel of 250 yards. The Delta of the Danube commences at a small distance from the fortress of Ismail; it is five miles in breadth from the Vizi to the Kelia; only two of these mouths are navigable, the rest being choked with sand-banks. Its whole course is 1400 British miles, without including the turnings and windings, which include more than a third part of Turkey in Europe. Between Buda and Belgrade the Danube is so broad and deep that men-of-war can navigate the stream, and here naval engagements have taken place between the Turks and the Christians. Between Giurgevo and Rouschuk it is two miles broad. Twenty miles below the fortress of New Orsova are the ruins of Trajan's bridge, of which very

* See p. 95.

little is now to be seen.* This bridge was formerly a magnificent structure. Appollodorus, of Damascus, was the architect; he who built the column of Trajan at Rome. It contained twenty arches, 60 feet in breadth, of 170 feet span at 150 feet above the level of the stream; the whole was of dressed stone of excellent masonry, and was deemed a masterpiece of the art of building bridges in that day. This superb structure was destroyed by the order of Adrian, Trajan's successor, lest the barbarians on the northern banks should, by means of it, facilitate their progress into the Roman provinces on the south of the river. About thirty miles above Ismail was another bridge, over which Darius Hystaspes passed in pursuit of the flying Scythians, when repassing the river and harassing his retreat. The Danube is liable to great inundations, particularly when the ice breaks up.

Another principal stream is the "Maritza," which rises in one of the Balkan chains, and runs south-west into the Gulf of Enos; it has many tributaries, and its basin occupies a considerable part of Roumelia.

The two Drin rivers unite their waters, and empty them into the Gulf of Drino; they then become navigable for thirty miles, flowing through fine forest country. South of the Drin is the Kubroni river, which runs north-west to the city of Berat, and afterwards almost due west into the Adriatic.

Of the provinces belonging to European Turkey, or rather under her nominal dominion, the principalities of

* The Author passed down the river in the Austrian steamer, and at this place could discover only the remains of a buttress on the left bank, which has been so much exaggerated by travellers as "one of the most splendid remains of Roman architecture."

Moldavia and Wallachia form perhaps her most interesting dependencies, since they have frequently been and are now the battle-ground between Russia and the Porte. Moldavia is situated between the Carpathian mountains of Austrian Transylvania and the river Pruth, on the Russian border of Bessarabia, reaching down to the Danube; the river Sereth flows through the country, which is flat and marshy. The Turks gave it the name of "Bogdan," when it was annexed to their empire by Selim II. in 1573. It is the ancient country of Dacia-Transalpine, and derives its modern name from the river Moldava. Jassy, near the Pruth, is the capital: which river divides it from the Russian territory. Its superficial extent is estimated at 18,000 square miles. It is the most northern province of the Ottoman Empire. The climate is variable; the soil is rich, and forests of fruit-trees may be found teeming with great abundance: grain of all sorts is cultivated; the flocks and herds are most numerous, and form a principal part of the export trade to other provinces. Bees are cultivated, and immense quantities of honey and wax are produced. Wine is exported to Poland and Russia; and fish is abundant in the rivers. The population, reckoned at half a million, are the descendants of the Romans, Dacians, and Bulgarians, whilst Greeks, Armenians, Zingaries, or gypsies, are mixed amongst them. They are governed by a Hospodar, or Prince, chosen by the Porte from the Greeks of the Fanar at Constantinople, for seven years: but such appointments are subject to the approval of the Russian Ambassador at the Sublime Porte.

The religion of the Moldavians is that of the Greek Church, which is governed by the Archbishop of Jassy,

where there is a college for the education of the clergy. These people are extremely ignorant, even of the creed which they profess, amidst the superstitious ceremonies of their Church, which is in great darkness. The Boyars, or Lords, are a sort of nobility over which the Hospodar exercises the most despotic authority, and *they* over the people. His government is a complete Asiatic despotism; he has a body-guard of 400 men, and a militia force of 3,000. The tribute which he pays to the Grand Signior is about a million of piastres annually.

Wallachia is the other Danubian province and derives its name from the Vlagues, or Wallachians. The Turks call it "Efluke," but the ancient name was Dacia, as given to it by the Romans. The Danube bounds it on the east, west, and south; and on the north and north-west it is bounded by the high Carpathian mountains, which separate it from Austria. The superficial extent of territory is estimated at 25,000 square miles, and the population at 1,000,000. Bucharest is the capital, and, in 1820, it was nearly destroyed by an earthquake. The country consists generally of extensive plains, which are studded with forests, through which large rivers flow slowly to the Danube: these are the Aluta, the Ardochis, and the Jalonetsa. The climate is temperate, the soil extremely fertile, with grain and fruits in great abundance. Their flocks and herds are numerous, since the pastures support a great number of cattle; the sheep are reckoned at 3,000,000, and the goats at 4,000,000. Bees are likewise much cultivated by the Wallachians; honey and wax forming a considerable part of the wealth of the natives, who have great appearance of squalidness. Their dress is of a peculiar

kind—a loose shirt fastened by a belt, hanging outside the trowsers, with a sheepskin coat, a cap of the same material, and their sandals of cord or untanned leather, since they know nothing of boots and shoes. They profess to be the descendants of the ancient Romans, and call themselves "Romoonees," of which their language partakes. They are a very ignorant, superstitious people, professing the creed of the Greek Church, which is governed by their archbishop at Bucharest, whose income is enormously large. One-third of the landed property of the country is said to belong to the clergy, some of whom can neither read nor write. Turkish wheat is cultivated principally, with which they make a sort of stir-about, called "mamalinga," a very inferior sort of food, but much relished by the natives.* The travelling through these plains and forests is extremely rugged and precarious, since they have neither roads nor bridges; the former are only beaten ways which the traveller may choose or make for himself; the latter are trees felled from the forests, and floated on the stream, fastened together in the rudest manner, but upon them both carriage and horses are launched and passed over, to the terror of the traveller, generally in safety. The forests teem with beautiful singing birds, particularly the nightingales, which abound here. The horses of the country are swift, spirited, and strong. A great number of "Zingaris," or Gipsies, inhabit this province, who are in a state of the darkest ignorance;

* The Author, when travelling through this province, found bread to be extremely scarce, and the accommodation of the poor villagers so wretched, that he has scarcely ever seen any thing to excel it—it was bad even for horses. He could procure no grease for the wheels of the carriage at the post-house, since the inhabitants had eaten it all the night before.

nor are the natives very superior to them, since there are no country schools, and but few seminaries in the towns where Greek is taught; the Wallachians have no written language. The Roman Catholics are numerous in this province, and are under the Bishop of Nicopolis. The Wallachians are not only ignorant, but an indolent race of men; they have no manufacturing industry. The rich Boyars, with their large "kalpacs," or head-gear, spend much money on their equipages, and in the Russian style the horses have very long traces. Their carriages they procure from Vienna, which are floated down on the steam-boats, and form a considerable branch of trade with the Germans. This province, like that of Moldavia, is governed by a "Hospodar," or prince, appointed by the Porte. It was conquered by Selim II., in 1570, but the Porte did not interfere with the government of the native Princes, which had been secured to them by treaty so far back as 1313. But in 1731 the Turks deposed the native princes, and appointed the Hospodars, as before related, who take the title of highness, and receive all the honours of a Pasha with three tails: although the appointment is nominally for seven years, yet it seldom lasts more than half that time. The Hospodar has to pay a tribute of half a million of piastres to the Porte, hence he must oppress and grind down his subjects, since he has to enrich himself within his short period of government. The people are likewise subjected to forced contributions made upon them by the Sublime Porte of an annual supply of horses, sheep, and grain. They have no code of laws, and the government of the Prince is despotic; he is supreme judge, and there is no appeal from his decisions. His dress is precisely that of the Turks, with the exception of the turban, instead

of which he wears the huge kalpack, formed of black lambskin, in the form of a balloon. His residence is at Bucharest;* which is a large city upon the banks of the Dombovitza, and contains from 60,000 to 100,000 souls, (as variously estimated). The European consuls reside here, but the city is sometimes so visited with plague as to render their residence rather precarious. There are numerous Greek churches and convents in Bucharest. The city is partly fortified, and some of the buildings are respectable, particularly the new palace and the European consulates. Amongst the upper classes there is much luxury, but with very little civilization. The distance is about 400 miles north-east of Constantinople.†

* Bucharest is perhaps the filthiest city in the world: the streets are planked, under which runs the common sewer, its filth emitting pestilence and death; these planks have large holes, sufficient to break the horses' legs, and here the Boyars may be seen in their equipages with their huge kalpacks which are so large that they can scarcely enter a carriage.—Au.

† Of these provinces, which are now the seat of war between Russia and the Porte, the last treaty between the high contracting Powers was signed at Balta Liman, $\frac{19\text{th April,}}{1\text{st May,}}$ 1849, on the part of Russia by M. Vladimir Titoff, and on the part of the Porte by Redschid Pasha.

It should be noticed, that by the *previous* treaty of Akerman, in 1826, it was stipulated, "that in case of any insurrection in the provinces, Russia shall have the right, with the consent of the Porte, to march her troops into the provinces to re-establish order and good government." *The provinces were so occupied*, jointly with Russian and Turkish troops, for three years; and it will be seen, by the 4th Article of the treaty of Balta Liman, that "the two Imperial Courts have agreed to prolong the presence of a certain portion of the Russian and Ottoman troops which occupy the country; and especially in order to preserve the frontiers of Wallachia and Moldavia from casualties from abroad, it has been determined to leave therein for the time, from 25,000 to 30,000 men of each of the two parties. After the tranquillity of the frontiers shall be re-established, there shall remain

Bulgaria, which lies between the Balkan and Lesser Danube, is another province of Turkey in Europe, and was formerly known to the Romans under the name of *Mœsia Inferior.* This country came into the hands of the Turks so early as 1350, when it was conquered by the Sultan Orkhan, from the Hungarians. The aborigines were an ancient nomadic tribe of Sclavonic origin, who, so early as the fourth century, were settled on the Volga; and after the destruction of their former capital, Bulgar, they removed into the territory between the Don and the Bog, and called their new locality "Bulgaria:" which is bounded on the north by the Danube, on the east by the Black Sea, and on the west by Servia. It is a marshy country, covered with extensive forests. The climate is damp, and by no means healthy. The in-

in the two countries about 10,000 men on each side, until the completion of the work of organic improvement, and the consolidation of the internal tranquillity of the two provinces."

Article 5.—"Pending the duration of the occupation, the two Courts shall continue to cause an extraordinary Russian commissioner and an extraordinary Ottoman commissioner to reside in the principalities."

Article 7. "It is understood by the present instrument in regard to the principalities of Moldavia and Wallachia, that all previous treaties confirmed by the separate act of the treaty of Adrianople, retain their full force and effect."

For the three years' occupation of the principalities by the Russian troops their government claimed for the expenses 4,000,000 silver roubles, payable by instalments over six years, of which they gave notice to the Hospodars a year ago, by whom *the first instalment was actually paid.* For this sum of 42,000,000 Turkish piastres, it may be said that the provinces are *actually mortgaged to Russia* without a chance of redemption: although it has been deemed a breach of treaty that the Emperor of Russia ordered the Hospodars to pay their tribute to him until the mortgage was cancelled. By the treaty of Akerman, in 1836, it is stipulated between the high contracting Powers, "that the Hospodars shall neither be allowed to abdicate of their own accord, nor be deposed by the Porte."—Au.

habitants are in a wretchedly degraded state, borne down by the oppression of their rulers. They are professed members of the Greek Church, but have scarcely a ray of religious light.*

The high road from the Danubian provinces to the Turkish capital lies through Bulgaria, in which there are some large towns—Silistria, Widdin, Shumla, Rouschuk, &c., which form "Sandjaks," or Governments, ruled by a Pasha. Shumla, on the direct road to the capital, is a walled town, flanked with towers: it has been often besieged, and was once taken by the Russians. Varna is a strong fortress on the banks of the Black Sea, forming the key of the eastern part of Bulgaria. In 1828 it fell to the influence of Russian gold.† Silistria is likewise a strong fortress, situated upon a small eminence on the right bank of the Danube. This town was formerly very strong, but the works were

* Their villages are composed of buildings of basket-work, large and rude, filled in with mud, covered with loose straw kept down by long poles. Scarcely can any human habitation be deemed more wretched than that of the Bulgarian. When a Tartar arrives at the village, he enters one of these dwellings, and with his long whip clears out all the inhabitants, including the chickens. A fire is made in the centre of the room, and the smoke may find its way through an aperture in the roof, if not prevented by the wind. The Aga, or chief of the village, is summoned, and is ordered to purvey for the travellers, and under the lash of the whip he may find eggs, milk and nuts, but no bread, and the Tartar, instead of paying them for the provisions they have furnished him with, again exercises his long whip upon them, as he says, "for the use of his teeth." We found the villagers courteous, artless and kind; but their oppressive rule under the Turks made them shudder at the sight of an Osmanlie.—Au.

† The author would be tenacious of perpetuating the treachery of Yusseif Pasha, had he any doubt of its truth. He was at Varna soon after the celebrated siege of that place, and may be deemed to be one "who knows *something* about it."—(See *Examiner* and *Times*, November 26.)

much damaged by the siege of the Russians in 1829, to whom it surrendered, and was held by them in pledge for seven years, for the fulfilment of the treaty of Adrianople.*

Silistria is a large town, containing about 20,000 inhabitants; and within the fortifications are extensive gardens, well stocked with the vine and other fruit-trees. On this side, the parapet consists of only one line of gabions, and being much neglected, the town might be here easily entered through the gates. These gardens extend to the foot of the mountains. The town presents the form of a semi-circle, in the centre of which is an old castle encircled by a strong wall, flanked by four towers; and the side of the town towards the river is covered by a very deep moat, entirely lined with stones. The vaults of this castle are very extensive, and here the poor inhabitants sheltered themselves from the Russian bombardment of the town, which was described as having been very tremendous. The Turks soon gave in, when the enemy took quiet possession of Silistria.

Rouschuk is a large town, situated in Bulgaria. Its fortunes in the different wars with Russia have been already related. It is very imperfectly fortified, and has

* The author visited this town, as well as Shoumla and Varna, soon after the Russians had finally disappeared from Silistria. The fortification was in tolerable order towards the river, which was flanked by four large redoubts, and there were six more towards the land, communicating with each other by curtains. Being accompanied by an officer of engineers, the author had an opportunity of learning the difference between curtains and sally-ports, having never learnt anything of fortification beyond that of my Uncle Toby's account of the siege of "Dendermond." The walls were mounted with brass and iron guns: amongst the former he was surprised to see one bearing the impress of the royal arms of England—G. R. III.—certainly looking as though it had been a long time out of the British arsenal.

suffered much from Russian invasion. It contains about 30,000 inhabitants, and carries on a considerable trade with the neighbouring provinces. It runs parallel with the Danube, and not far from that river, which is here not very wide. There are many other considerable places in Bulgaria, of which Widdin forms a pashalic. The fortress is well constructed, but the town itself is wretched. It was stoutly defended during the last war by Hoosein Pasha, and has never surrendered to either Austrians or Russians.

Servia was formerly a kingdom, and of much greater extent than at present, when it was governed by native princes. It is situated in the heart of Turkey, to the south of the Danube, between Bosnia, Bulgaria and Albania. On the west it is bounded by the North Drin, and on the east by the Timak. It was the Upper Mœsia of the Romans. Belgrade is the capital, with about 30,000 people. The length of the country from east to west is 170 miles, and its greatest breadth about 100 miles. The course of the Danube runs along its northern boundary. Servia is a country of mountains and valleys, in great part covered with ancient forests. The inhabitants, who are reckoned at half-a-million, are principally of the Eastern, or Greek Church: their language and literature is Sclavonian. Servia, although conquered by the Turks, has been always in revolt against them. In 1806 the Turkish armies entered the country to bring it into subjection; but they were defeated by a black slave, "Kara George," whom the Servians employed for their general, when Servia became free from the Turks, who acknowledged their "Hospodar," or Prince.

In 1830, Prince Milosch and his heirs were declared

by the representatives of Servia to be their Sovereign Prince, when it was agreed that they should pay to the Porte, for their recognition of his sovereignty, an annual tribute of £200,000., when the Prince received investiture from the Sutlan, and was then possessed of virtual independence; although the Porte reserved to itself the right of the titular sovereignty; and, furthermore, the right of holding garrisons in some of the fortresses: Belgrade is now occupied by Turkish troops, and it may be very difficult for the Servians to maintain their neutrality, on the present occasion of hostilities between Russia and the Porte. In 1843, the then reigning prince, Michael Obrenowitsch, a protegé of Russia, was expelled by a popular movement, and the present sovereign, Alexander Georgiewitsch, was elected to the dignity. The Servians then threw off all connection with Russia and the Greek Church; and refusing to accept their priests and bishops, they elected a Patriarch of their own. Prince Alexander is a son of their former great chief, Czerni Georges, who was extremely popular with the Servians. It is said, that in case of an emergency, he can raise an army of 50,000 men. His government was remodelled, and the form of it was fixed, by the desire of Austria and the Sublime Porte.

Servia may be deemed to be the southern division of the Sclave race. The country is more mountainous than any other in European Turkey; hence the inhabitants have easily resisted their invaders, and with great success. Servia fell into the hands of the Turks in 1739, by the treaty of Belgrade with the Austrians, when the people suffered so severely under their Mohammedan oppressors that they expatriated themselves in great numbers, crossed the rivers Danube and Saave, and

settled in Sclavonia and Temeswar. But their vexations being rather increased by the Turks than diminished, they were at length goaded into revolt, and in 1800 Czerni Georges, the native Prince alluded to, raised the standard of revolt, and expelled or massacred all the Turkish settlers, and garrisoned the fortified places with native troops. Encouraged by Russian agents, and supported by Ypsilanti, the Hospodar of Wallachia, the Servians maintained their struggle for thirty years with advantage, and some Russian troops were sent to their assistance in 1807. They were then enabled to resist—most successfully so—their Turkish oppressors; and Russia took them under her protection by the treaty of Bucharest, when she stipulated for certain clauses on behalf of the Servians, and by that treaty the Porte offered to place them on the same footing as the two Danubian provinces. But these terms the Servians resisted, and would have nothing less than their entire emancipation from the Turkish yoke. This the Osmanlies stoutly resisted, and a fierce struggle commenced, in which they were victorious. The Servians then, abandoned by the Russians, were again obliged to submit to the Ottoman yoke, as already related, but only nominally so. Amongst other privileges, they have their own national senate; they preserve their own laws, and regulate the administration of justice amongst themselves.

Bosnia was incorporated into the Turkish Empire in 1480 by Mohammed II. who conquered it from Stephen, its last Sovereign. The country is mountainous, and takes its name from Bosna, one of the principal streams; it forms the most western part of European Turkey—the superficial extent being estimated at 22,800 English square miles. On the East it

is bounded by Servia, and on the west by Croatia. The country principally consists of forests and pasturages. The latter feed an immense quantity of fine-fleeced sheep and oxen, and the arable lands produce an abundance of wheat, barley, and maize—fruits are likewise abundant and delicious. The wine is made not only from the grapes but from the plums. Bosnia is one of the most important pashalics of the Ottoman Empire, the population being reckoned at more than 800,000, of which one-half are Mussulmans, and the remainder consist of Jews, Greeks, and Gypsies—of the latter, there are nearly 10,000 who lead their usual wandering life, not professing any religion, and restrained only from plunder by the dread of punishment. The Catholics also are numerous and given up to the most stupid superstitions. The Mussulmans are very fierce, fanatic and intolerant; being far removed from the great towns they have not profited by the incipient reforms of the inhabitants of the capital, with whom they keep up a considerable trade. Their articles of export are honey, dried fish, cattle, and goat's-hair, whilst they import from Constantinople colonial produce, linen, hardware, and general manufactures. The principal rivers are navigable, such as the Unna, the Sanna, and the Verlitza, whilst the roads are wretched even for Turkey. This important pashalic may be said to be only under the nominal government of the Porte, since almost the whole province is independent of it — the revenues amount to from 5,000,000 to 6,000,000 piastres; though but little of it finds its way into the treasury of the Grand Signior. The Pasha's military force is about 4,000 men, but it is thought that an army of 80,000 might be raised throughout the country—he seldom retains his station more

than three years. Bosnaserai is the capital, but the Pasha resides at Trawnik.

Roumelia is the largest province of European Turkey —it includes Thrace, Macedonia, Thessaly, and Epirus. In it are situated the ancient and modern capitals of the Ottoman Empire—Adrianople and Constantinople. It includes likewise the richest countries with the largest population, which is upwards of six millions. Constantinople, which has been already described, is perhaps the most active part of Turkey for trade: the exports consisting of raw silk, which is of excellent quality—of wax in large quantities—tobacco forms an immense branch of the inland trade—olive oil for the preparation of soap—wines of different sorts, and rice. The imports consist principally of European manufactures and corn in large quantities from Odessa.

There are several Sandjaks in Thrace: that of Sophia has many large towns in very fertile countries; that of Philippolis contains a large population, chiefly Greeks, who are estimated at 30,000 people—this town is situated on the southern banks of the Maritza. In the Sandjak of Tchirmine, the city of Adrianople is situated, which was the ancient Orestes, but was rebuilt by the Emperor Adrian in 120, near the confluence of the Tundsha and the Arda. This ancient capital is said to contain 90,000 people, principally Greeks. A large quantity of raw silk is produced in this neighbourhood, it is also celebrated for the otto of roses, of which immense quantities are exported from this place, likewise for bees-wax, valonia, and yellow berries.

Kirk-Killessia is another Sandjak of Thrace, which in the time of the Greek Empire signified forty churches, of which only one now remains; the population of 8000

people consist principally of Jews. There are other towns in this Sandjak, such as Eskiababa, Sizeboli, Niada, &c. The Sandjak of Viza contains the capital, besides the town of Bourgas — celebrated for its red clay, with which the Turks manufacture their pipe-bowls; likewise the little town of Indchignes chiefly inhabited by Bulgarians—there is likewise Visa, the ancient residence of the Kings of Thrace and Servia, where now reside the descendants of the Khans of the Krimea.*

The Sandjak of Gallipoli is situated in the southern part of ancient Thrace, and in the eastern part of Macedonia, which comprehends all the coast from Constantinople to the Gulf of Cavala, opposite the Isle of Thassos—the coast is bounded by mountains of moderate height, and the principal stream is the Maritza or Hebrus. This may be deemed quite a classical region, the population is estimated at 600,000—the climate is fine and the soil teems with numerous productions, such as wheat, rice, cotton and tobacco. The city of Gallipoli fell into the hands of the Turks in 1350, and here they first established themselves in Europe during the reign of Sultan Orkhan†—it is situated in the Thracian Chersonessus at the entrance of the Dardanelles. The inhabitants are said to amount to 15,000—the climate is pleasant and salubrious. The ruins of the ancient castles of Sestos and Abydos are still to be seen between Gallipoli and Maita. Many ancient cities were situated in this district, amongst others were Herculeas and Selymbria.

Macedonia, which is bounded on the north by Servia, on the east by Bulgaria, the south by the Archipelago, and the west by Albania, is one of the most fertile

* See *Lives of the Sovereigns of Russia*, vol. ii.

† See p. 13.

countries of European Turkey. Of the ancient kingdom of the great Alexander some of the descendants are still to be found here: the population are principally Greeks. There are several Sandjaks in Macedonia; that of Salonica, (the ancient Thessalonica) is next in importance to Constantinople, with a population of 70,000 people, including many Germans, French and English. The chain of Mount Athos commences at the village of Sidero Kapsi, and terminates on the north-eastern point of the Chalcidian Chersonessus; this celebrated mount consists of a chain of mountains eight leagues long, and four broad, running far into the sea, and its altitude has been ascertained barometically to be 6,776 English feet. It is still, as in ancient times, called the "Holy Mountain," there being no less than thirty Greek Monasteries within its recesses, said to be inhabited by 6,000 recluses.

Albania, called in Turkish Arnoutlia, comprehends the ancient countries of Epirus and Illyria, extending along the coasts of the Adriatic opposite to Italy, its length is about twenty-seven miles, and its breadth from 40 to 100 miles. The Albanians are said to be the descendants of an Asiatic tribe who dwelt between the Caucacus and the Caspian Sea, the successors of the ancient Illyrians. They are called "Skipetars," and are of Thraco-Illyrian blood, they have a language derived from the Greek, in which they have but few books. The Turkish and Greek characters are used amongst them. These people were formerly subjects of Pyrrhus, the King of Epirus, and of Scanderbeg, King of Albania; many of them, under the name of Arnauts, are soldiers to the Turks. In all, they reckon about 1,600,000 people, whereof a quarter are Christians, and

the rest are Mohammedans. Of the rebellion of Ali Pasha of Joannina to the authority of the Porte, some account has been already given. The country is mountainous and rugged, with a very abrupt coast, which makes the navigation of it to be dreaded by the Greek sailors, and the rocks are often fatal to them. Lights, supposed to be formed by the ignition of carburreted hydrogen, are often seen dancing on the crags, which to the superstitious Greeks are the subjects of many a terrific tale, and they fail not to add, that voices are often heard from the caverns and crags of the coast, particularly at midnight, which they deem to be the precursor of a storm. The scenery of the interior is described as wild, dark and dreary, with chasms and precipices; the latter, some of them several thousand feet above the level of the river Suli, which runs by the road from Arta to Joannina, between mountains of an immense height. The scenery is described as of the wildest and most extraordinary kind—mountains and precipices thrown into magnificent confusion, as though some secret agent of nature had been at work to produce anything so grand as this vast amphitheatre of mountains, the space within not being a plain country, but everywhere intersected by ridges and profound recesses, formed by the mountains of Suli, and the river of that name falls into the sea at the port of Glykys. The climate of Albania is compared to the warm temperature of Italy, in which the olive, the grape, and other fruits are luxuriant; and the forests on Pindus grow the cedar, pine, and chestnut tree. Cotton and silk are much cultivated by the Albanians, and form a part of their exports, together with timber, oil, and tobacco.

There are several Sandjaks in the province of Albania,

comprising Epirus, properly so called. The principal one is that of Joannina, with the capital of that name, and the residence of the Pasha, beautifully situated on the western bank of a lake formed amid the ramifications of Pindus, and containing a population of 400,000 persons. It is situated on the frontier of renovated Greece, everywhere intersected by ridges of mountains, branching off from the Hellenic chain, and rising to a great height: it owes its celebrity principally to the Pasha, whose history has been related.

Candia forms three provinces, Candia, Canina and Retino, reckoning altogether about 250,000 inhabitants, only one-fifth of whom are Turks. Besides the towns already mentioned, they have three large harbours, and 700 ships are said to go in and out of Crete every year, a town containing 12,000 inhabitants.

The Pashalic of Delvino lies opposite to the island of Corfu. Delvino is a pretty large town, but the district has been laid waste by the despotic rule of Ali Pasha.

The Sandjak of Avlona embraces all the coast of the Adriatic from the Scombi to the Chemera—this district was conquered by Amurath II., in 1452, after a desperate struggle with the Greek Chief Scanderbeg; and, perhaps, no portion of the ancient Greek Empire has suffered more in their struggles with the Turks than this part of the province of Albania; the mountainous districts of which are infested with brigands.

The Sandjak of Ebassan contains about 70,000 inhabitants; its capital was the ancient Albanopolis.

The Sandjak of Scutari, is a populous and rich district in upper Albania, and its Pasha is one of the most powerful in European Turkey. The city of Scutari, the

ancient Montenegro, or the "Dark Mountain," so-called from the forests which cover its side, is the name given to the country by the Venetians, to a mountainous district, forming the high land of Albania. It is situated on the borders of Herzegovina, and was formerly of the Venetian, but now of the Austrian territory, and forms the boundary between the Turkish province of Albania and Herzegovina; the length of the mountainous district is reckoned at twenty-five miles from north to south, and about eighteen in its greatest breadth; it is said to contain 60,000 inhabitants—a fine race of people, who have always maintained their independence against the Turks. They are of the Sclavonic race, and speak the Sclavonian dialect; they call their country "Chirna Gora;" they belong to the Eastern Church, and are governed by their "Vladika," or Bishop, assisted by a council of the chief families. All the men are armed and extremely jealous of their independence. Their country is very fertile, and produces fruits, though but little corn; there is much pasture and but little timber. The Montenegrins are given to plunder, and they make incursions now and then into the Turkish territory. Since 1814, they have been nominally under the protection of Austria, to whom they are occasionally a source of trouble, on account of their incursions into the Turkish territory—of which we have a very recent instance, which had almost terminated in hostilities between the two powers. Cettigue is the chief town.

The climate of European Turkey is perhaps superior to that of any other region of Europe; the seasons succeed each other with great regularity; the atmosphere is extremely salubrious and friendly to the human con-

stitution: but we see this magnificent country, which nearly equals France in extent, and is superior to it in fertility and the variety of its productions, for the most part a desert and devoid of population. The magnificence of the scenery is occasionally marred by the sight of crumbling towns and villages, the result of the blight of despotism which having ground down the labouring agriculturist beyond the power of endurance, he has abandoned to tyranny the soil on which he once located, and is gone to seek another precarious home. This great peninsula, which is washed by three seas, and is laved by the finest river in Europe, vegetates at the base of its snow-crowned Alps the most luxuriant fig-trees and vines, besides every description of the choicest grain, her summits crowned with forest trees, her fields (where cultivated) teeming with the finest grain, and romance gilds the scene with a wilderness character, where the streams from rock to rock leap the precipices, fertilizing the valleys on their way to mingle their waters with the ocean. That dreadful visitant, the plague, which has so often desolated Turkey (but which is now fast disappearing), cannot be attributed to the climate, but to the corrupted atmosphere of crowded cities, which send out its pestilential contagion to the neighbouring villages; against which the Turks took no precautions, until lately, since, as fatalists, they deemed them to be not only needless, but sinful. The plague was imported from other countries, such as Persia and Egypt, which a more enlightened government have taken the usual quarantine precautions to prevent.*

* Immense territories in Southern Europe now lie waste that might be gilt every year with luxuriant corn-fields. The barbarous government of Turkey has laid waste some of the richest gardens and corn

The soil of European Turkey is abundantly rich, where nature has been most prodigal of her bounties; and with a little labour bestowed upon it, man's wants are soon supplied, particularly those of the Turk, whom so little suffices. Hence crops could be obtained far greater than are wanted for the present population; but agriculture is little known and less practised, which partly arises from the insecurity of property under a despotic government, where the whole is at any time subject to confiscation. But were the rights of the cultivator acknowledged and respected, the soil would offer an immense field for industrial enterprise. The orange and lemon, grapes, olives, dates, and figs, are almost indigenous productions, since in the beautiful prairies which

districts of the old world. Turkey in Europe, if well governed, might be as rich a country as France or Germany. Corn-fields and vineyards might cover its millions of acres, and those very provinces of which Russia has now taken possession would, no doubt, under Russian protection and regular government, however tyrannical and restrictive, increase their agricultural and commercial wealth to an indefinite extent; but so long as they remain under the maladministration of the Turk, who is neither a farmer nor a man of business, and thinks it beneath the dignity of his character to follow any other profession than that of a soldier and a tax-gatherer, and who thinks all farmers and merchants only the legitimate prey of Agas and Pashas, there is no hope of any amelioration. Neither Turk nor Russian, however, ought to possess those lands. They are chiefly inhabited by a Christian people, who only want freedom of action to organise themselves into a nation, and establish at once the civilization of the West, which the Turks abhor. The ejection of the Turk from Europe is now becoming a most desirable event—and even a little farther, perhaps, than Europe, would ultimately prove beneficial but he may have a chance of reformation in Asia if he is susceptible of it, though many regard him as an exhausted specimen of humanity; for even the young Turks have all the appearance of enfeebled old men, and want the spirit and the playfulness of the children of Christendom.

have never been cultivated, may be seen here and there the wild fig and the wild grape climbing up its branches for support, and gratefully repaying for that support the most luxurious and luscious fruits. Different sorts of wine are made by the Christian subjects of Turkey, which the Mohammedans profess to eschew the use of.* Barley and a grain called *dura* is much cultivated, but the wheat is in no proportion equal to the consumption; hence the Turks, more particularly of the capital, are fed by the teeming lands of the Krimea imported from Odessa.† Opium is produced in considerable quantities from the black poppy, which grows more particularly in Asiatic Turkey. Cotton is sometimes sown and reaped the same season. Rice is in great abundance, chiefly in marshy grounds or on the banks of rivers. Tobacco, (almost a necessary of life with the Turks,) is extensively cultivated, of which there are different qualities and values; the best sort (which, if you can procure it in England genuine, costs eight shillings per pound) may be purchased at the bazaars for as many pence! It is an immense source of trade among the Turks. Rye, maize, and millet, with peas, beans, and oats, are likewise grown, but these can scarcely be considered as ordinary crops. Vegetables, turnips, potatoes, &c., are unknown, as are also the small garden fruits of England. Cu-

* From wine and strong drinks the Mohammedans are strictly forbidden by the Koran; and the Moslems generally, like the Rechabites of old, conform strictly to the precepts of the Prophet.—Au.

† The interruption of this importation will be perhaps the most serious inconvenience to the Turks in the pending hostilities with Russia. The Author was in Constantinople when the last war broke out between the two belligerents, and immediately the supply of grain to the bakers of the city was limited. Bread not only became dear, but in some instance difficult to procure.

cumbers and melons are grown in great abundance, and are much used by the Turks; they will breakfast off a water-melon, and some bread and tobacco with great gusto. Agriculture amongst the Turks can never become an industrious calling beyond that of supplying their own immediate wants.

They have no markets, nor have they any roads over which to take their produce, beyond the bridle-paths or beaten tracks of the caravans; hence their use of wheels is confined to the village "araba," drawn by buffalos or oxen, on which they transport burdens over short distances only. Industry finds a thousand obstacles in her way; the plough which they use is of the rudest construction, scarcely improved since the days of the Greeks—of the use of manures they know very little, of irrigation still less, and was not their soil prolific, and their wants few, there would be some chance of their starving upon it. The "arabas" are wooden carriages, (including the axle-trees) and are formed of rude planks; the creaking noise which they make may be heard at a great distance, since the wheels are neither greased nor humoured in any way: this noise is music to the villager, and they form perhaps the only gamut that he has ever been acquainted with.

Of the zoology of Turkey, no animal is particularly remarkable. Sheep are of all kinds, the wool coarse, the mutton indifferent. Goats are much looked after. and immense flocks of them may be seen on the mountains under the care of goatherds. The horses—those of the Arabian breed—are fleet and fine; the Turkistan is a large bony animal, capable of great fatigue, and also of fleetness; the Khoordish horse is smaller, but remarkably strong, and is chiefly used for caravan purposes, along

with almost every other beast of burden. Mules and asses are much used, but they are of no extraordinary size or beauty. Dogs abound (those of the capital have been alluded to) in the villages, they are generally of an enormous size, and are the great annoyance of travellers, by whom they are fiercely attacked on their arrival, and fatal results have sometimes ensued. Perhaps there is no country in the world where dogs are so much kept and made use of as by the Turks; they guard their flocks from wolves, and their villages from the attacks of marauders; the larger sort of dogs are said to be of the Molossian breed, famed for their strength and fierceness.

Of the minerals of Turkey we have very imperfect accounts, and the only metals now wrought are those of copper and iron; of the former, some works are established at "Gumish Khaneh" and at "Tokat" in Asiatic Turkey; the Turks smelt the metals very rudely, and with charred wood, since no coals have yet been discovered in Turkey. The men employed in these works are generally Greeks, and large quantities of copper are produced, which forms a principal part of the export trade with Persia. Gold and silver mines were formerly worked in the country now occupied by the Turks, who have shown so little industry in those branches of it, that at the present time these metals are not known amongst them as their own productions.*

* A discovery has been made in Turkey, in the course of the railway survey, which will probably increase the Czar's avidity for that fine country. Messrs. Leahy, the engineers of the contemplated railway, have returned to Constantinople, bringing with them large quantities of almost every sort of metalliferous ore—viz., gold, silver, mercury, copper, lead, antimony, arsenic, and iron; and also coal, alum, salt, saltpetre, and sulphur. It is calculated that the annual

The population of European Turkey is of a very mixed sort, as we have already shown, and is greatly checked by the Mohammedan system of polygamy; the people decline, as is well known, in all countries where this system is licensed; besides which, they are kept down by the deputies of a semi-barbarous government, which is often the most tyrannical the more remote from the chief tribunal of power.

The pashas, the ayans, and the waivodes grind the poor people down, and wring almost their hearts'-blood out in the way of tribute;* being only precarious tenants

produce of the fields may be £4,000,000 sterling. The gold has been found near Adrianople, in the plains formed by the earthy deposits, and in the ferruginous sands of the river Arda, and also on the slopes of Mount Pelion and Mount Ossa, in Thessaly, intermixed with extensive deposits of lignite. The silver and lead mines appear to be of most value, and of immense extent, particularly those of Mount Pelion, where more than 200 different galleries have been already opened, showing an amount of richness in mineral deposits almost fabulous. The lead mines of Mount Pelion are only three or four miles from the harbours of Zaora and Volo, and have an abundance of water-power and fuel.

* When Turkey had great Pashas and Agas, like our own barons in ancient times, men who kept their own military establishments, and were almost independent princes in their provinces, much was then done for the benefit of the people; mosques were built, roads ere made, bridges erected, and khans or caravansaries constructed for the benefit of travellers. But when the Sultans at last succeeded in subduing those powerful and sometimes troublesome chiefs, and destroyed their territorial independence, the consequence was that they destroyed their patriotism also, and the new and submissive Pashas that were sent from Constantinople only cared for the collection of the revenue and the appropriation of their own share of it. The revenue is farmed out to the Armenian seraffs, and they collect it without mercy, and apparently with a special eye to the ruin of the country. There are no corporations or town councils in Turkey to undertake any public work, and when any public edifice decays it is now no man's business to repair it, so it is left to its fate. Thus every

in office, they make the utmost of their temporary reign to enrich themselves, in order to retire to some more remote district, where some of them, such as the Pashas of Albania, &c., have had the hardihood to defy the Sultan himself.

The Turks retain the same character which the historians of the thirteenth century attribute to them: they are indolent in time of peace, but when war rouses them they become infuriated. They rob and oppress the "rayahs," whom they term "giaours," or infidels; but are friendly and obliging towards strangers. They devastate villages, but are very merciful towards dumb animals. They keep their oaths, but trample on every principle of public law, and are scrupulously observant of their word. Our history shows how often they dethroned and strangled their Sovereigns, whilst they are great advocates for monarchy: although unrefined and sensual in their ideas of pleasure, yet they are moderate in its enjoyment, and polygamy is far from being in general use among them. The birth of male children is thought much of by the Turks, but the females are of little account with them, and no scruple is made sometimes of getting rid of them in the Bosphorus, since no laws exist against infanticide, and in cases of infidelity the wives are bagged and similarly disposed of; nor is there any law preventing the Turk thus to get rid of his property, as according to the Mohammedan belief, women have no souls.

By the seclusion of females in the harem, the Turks become strangers to the happiness of domestic life.

town is going to decay; mosques and colleges, and baths, and bridges, khans and fountains, present a dismal appearance of poverty and desolation. Yet these countries under any European government, even under Spanish or Popish rule, might be covered with plenty, and made magnificent with monuments innumerable of arts and industry.

Where slavery excites distrust, and fear lurks in every breast, the slave suspects his lord, and the lord his slave. The recesses of the harem often prove the hot-bed of domestic sedition, where no sympathy of feelings nor generous moral virtue can actuate its inmates. The pampered prisoner is nourished to minister to the pleasures of her lord—a mere animal, uncultivated in mind, and wasting her days in the vacuity of indolence. *

* The Turk himself is oppressed by his own law; he is obliged to remain a Mohammedan or die. The late Sultan even sent out his military police to whip the infidel or indifferent Turks into the mosques to say their prayers five times a day. And as a Mussulman must take off his shoes and wash his feet when he goes into the mosque, it is a very great hardship to those who wear boots and straps. The greater portion for convenience go slipshod. The tiresome repetition of all this nonsense at regular and stated hours is, no doubt, one of the causes of Mussulman dulness; it has been remarked that Mohammedans very rarely laugh; they are a grave and solemn people, subdued by the most tyrannical of all religions; and this religion, so imperious in trifles, is decidedly opposed to all European manners imported from France and England. A Turk, therefore, to be a reformer must be an infidel; but he cannot make a profession of anything but Islamism. He is thus, when he changes his faith, compelled either to be a hypocrite or lose his head. There can be little doubt that in these liberal times the former alternative is preferred. The consequence is that the progress of reform in Turkey must go hand in hand with the increase of hypocrisy and roguery, and all travellers seem to agree in this, in whatever other respects they differ, that the Turk is rapidly losing the dignity, the truth, and the honesty which he possessed when his bigotry was genuine, and his faith sincere.

What Turkey wants is a new law of liberty in religion—a law that will permit the Turk to appear to be what he is—a Christian if he pleases to become a Christian, an infidel, if he really is one; a law that will confer the same political and social rights on the Christian as on the Turk, and make it quite as dangerous for the Turk to abuse and assault the Greek, as for the Greek to abuse and assault the Turk. A new social and domestic system is also wanted, which will accustom the Turks to general female society. There are many more wants besides these; but without these a nation is not now entitled to be ranked in the list of civilization.

The Turks formerly demeaned themselves towards the Franks in a manner repugnant to that ordinary courtesy and urbanity which prevails in civilized nations. This was certainly attributable to the genius of their religion, and to that spirit of intolerance which Mahomet inculcated as the perfection of Mussulman virtue. But that haughty arrogance which formerly marked their demeanour towards foreigners, particularly in the capital, is much abated, by the wise example and positive orders of the late Sultan, Mahmoud, whose reign was a decided era in their history of great amelioration in their political character, which was chiefly owing to the abolition of the Jannissaries. In confirmation of this opinion, when the Europeans first sought the friendship of the Ottomans, the presents offered by them were received as "tribute paid to the refuge of the world." The European kings they called "Crals," who only reigned by sufferance of the Grand Signior. In their treaties they represented these kings "as prostrated at the foot of the Sultan's throne, and supplicating his favour and protection." And, in commercial treaties, it was with "these beggarly nations, who come to buy of us rich articles of merchandise and rare commodities." The Turks, in the persuasion of their own superiority, and imbued with that haughty and turbulent spirit to which Empires formerly crouched, and millions of beings were carried into slavery—declared that their Sultans were not set up to enjoy peaceably what their predecessors had left them, but to enlarge their empire by new conquests, and to subjugate the universe to the Mohammedan law: and furthermore, that a treaty made with the enemies of God and his Prophet might be broken at any time—there being nothing so worthy a Mussulman as to

undertake the entire destruction of Christians. This haughty ignorance, and that domineering spirit which formerly animated the whole Turkish Empire, from the prince to the peasant, has now almost entirely disappeared in the principal towns. And to enlighten the Osmanlies to a true sense of their importance in the scale of nations, the late Sultan Mahmoud has done more than any of his predecessors, since the Turks are become notorious respecters of treaties; and the official language of statesmen of "our old and faithful ally," was never more truly applied than to the Osmanlies.

The Moslems imagine all the amusements of the infidels to be frivolities, which their Koran strictly forbids them to indulge in, as being immoral. Of the fine arts they know nothing: the fine buildings of the mosques, which were churches formerly, are due to the Greeks, with the exception of that of Sultan Achmet and one or two others. The Prophet strictly forbade them to appeal to the senses by painting, statuary, or other arts; which arose from the superstitious veneration which he saw paid to such idols by the Catholic Christians then scattered in Arabia. In the torpidity of their fanaticism the Turks declare it impious to emulate the works of God; hence they can never be warmed by genius, nor aroused to deeds of immortality by any portrait of the hero of history. The Mussulman prohibition of the fine arts was broken down by the late Sultan, Mahmoud, but as yet the coin is not permitted to have an impression of the Sovereign. Their contempt for all innovations induced them for a long time to reject the art of printing, which has been only lately introduced, and some types have been formed of the Arabic character.

It seems astonishing, the insensibility of the Turks

to those splendid remains of art which are yet to be seen amongst the ruins of their barbarous conquests. When gaping with stupid wonder on columns of temples so rich in genius, so elaborate in workmanship, that they imagine them to have been the works of genii—they burn the sculptured marble into lime with which to stucco their houses; and they look with contempt on the "Feringee" who will cross seas and mountains to get a sight of it before it is consigned to the tomb of all the Capulets, and more particularly at the toil and expense he will be at to remove it to his own country.

In the quietude of his enjoyment, the Turk sits in haughty silence—devoid of that elevation of sentiment which alone gives true dignity to character—not a smile plays upon his countenance, and scarcely ever is he provoked to laughter; mirth of any kind is deemed indecent for the grave Moslem; and, enveloped in smoke, he indulges in his favourite weed, blowing clouds from his ambered-mouth "Tchibouk." Smoking forms their principal amusement; it may be almost said that nine-tenths of their time is thus occupied, and never perhaps was propensity in man equal to it. The Turk passes his time in a sort of dreamy existence,—

"To be—contents his natural desire"—

He has the virtue of passive contentment in its highest degree, and where energy is wanting, there will be no exertion, and if such contentment be synonymous with happiness—it is to be found amongst the Turks; and, with the Easterns generally, they luxuriate in their "rakat," or repose—hence they know nothing of the struggles of life, so peculiar to the Westerns. The artisan, if he earns a few piastres for his daily supplies, is satisfied; and so with the merchant,—who seeks only to defray his

daily expenses, which are very small. Their general state of conscious inactivity becomes a positive pleasure, and there may be wisdom in deriving pleasure at small cost. Their mild climate relieves them of many wants, and it is not surprising that the enervating heat prostrates their vigour, and absorbs the vital powers of the man.

There is a pliability in the characters of the Easterns of which the Westerns are incapable; their freaks of fortune are sometimes so extraordinary as somewhat to resemble the enchantments of the time of Haroun al Raschid, or the varying images of a magic lanthorn; and, what is extraordinary, they appear to feel the same ease in the highest as in the lowest position.*

* Halil Pasha, the brother-in-law of the Sultan, was formerly a Circassian slave. For some trifling services performed for the late Sultan Mahmoud, he appointed him to be "Capitan Pasha," or commander of the fleet, having never at that time been on board a ship. As a further proof of the imperial favour, Mahmoud bestowed upon him one of his daughters in marriage. He was then appointed Ambassador Extraordinary at the Court of St. Petersburg, where the Author saw him amidst a galaxy of Ambassadors in the Emperor's train; but he had previously fallen in with him at Tula, where he had an opportunity of seeing the perfect ease and gracefulness with which the Pasha received the courtesies of the authorities appointed to wait upon him. Of this phantasmagoria of the destinies of the Easterns, the Author has seen a more remarkable instance in Persia: Hoosein Bey, formerly a servant of the lowest degree, and having known him in that capacity, the Author was surprised to see him announced as "Ambassador Extraordinary at the Court to St. James's." He was received with great distinction at the French Court, but not so at the English Court, where the Foreign Minister refused to accept his credentials; the Ambassador did not, therefore, succeed in his mission, and on his return to Teheran—*for not having done that which it was impossible to do*—the Shah ordered him to be bastinadoed; but subsequently the Khan was clothed in a "Kelaut" or dress of honour—in the East "*tel est la vie.*"

The Turks are a very temperate people, and rise with the sun — their dinners consist principally of "Pilaff," composed mostly of rice; they eat with their fingers—(the common custom in the East)—and drink their sherbet from small wooden ladles, with which the bowls are furnished; their other beverage is coffee, which they take out of very small cups, without sugar or milk — this was introduced amongst them about two centuries ago, and was called "the Arabic Jessamine." It found its way likewise about the same time into France, by M. Thevenst, and into England by Daniel Edwards. The sherbet is a strange mixture of sours and sweets, honey and lime-juice forming the principal ingredients. They have another liquor, called "Hoshab," composed of a variety of fruits, but not quite so palatable. The Turks eat great quantities of fruit, which abounds in their bazaars at a very small price. They are punctilious observers of the morning and evening prayers, the summons to which the Muezzins sound out from the minarets of the mosques, more strictly so as to their ablutions, when they group around the fountains, washing their hands and feet; the latter being soon accomplished by those who wear only slippers. Their quiet and placid day being over, they go to rest with the setting sun, and, being satisfied with but little food, nature is thereby only sustained, and not oppressed. The abstemiousness of the Turks is more particularly remarkable during their "Ramazan," or long fast, which continues during thirty days, and revolves through every month of the year. From sun-rising to sun-setting, they rigidly abstain from even taking water, and during the long days of sultry heat, their privation is very great, nor are they permitted even

to smoke their favourite "Tchibouk;" but do not deem it wrong after sunset to indulge in feasting, and even gaiety, in which the greater part of the night is sometimes spent. The Ramazan is succeeded by the Bairam, or grand holiday, which is the season of enjoyment to all ranks; every one appears in his most splendid dresses —generally new at this time—and the men on horseback in the Atmeidan, or Horse Course, throw the Djereid, which is a favourite amusement with them.*

* Of the different Mohammedan festivals celebrated by the Turks, that of the "Courban Bairam" may perhaps be deemed the most imposing. It is intended to announce the arrival of the pilgrims at Mecca. At midnight the minarets are illuminated, and all good Mussulmans betake themselves to the mosques at break of day, and before Aurora's dawn many a lamb is slain as a votive sacrifice in honour of Abraham's offering up his son, which the Turks will have it was Ishmael instead of Isaac. Crowds of people walk the streets and occupy the coffee-houses, to witness the procession of the Grand Signior going in state to the mosque of Sultan Achmet. This is the grandest exhibition of royal pomp throughout the year, and is composed of the different ministers with their numerous attendants, at the head of whom figures the "Grand Vizier," in almost regal splendour, followed by the "Bostanghi Bashi," and Bashis innumerable, decked out in Asiatic splendour, mounted on the finest Arabs, richly caparisoned, succeeded by black slaves with white turbans running on foot—then follows the Grand Signior himself, whom the Turks call "The Shadow of God upon Earth," and "Cousin of the Sun and Moon," who

> "— No Crescent holds so fair
> As that which on his turban awes a world,
> And thinks the Moon is proud to copy him."

In his turban the late Sultan Mahmoud wore a small heron plume studded with diamonds, and buckled in front with an immense diamond aigrette. His pelisse was green—the royal colour, as handed down by the Prophet—and richly studded with precious stones. He arrived at the mosque at five in the morning (June), and remained in it only an hour, when the procession returned in the same order. The "Kislar Aga," or Chief Eunuch, whose black face and white turban were

The Turk on horseback displays a vigour and a dexterity which few Europeans would be capable of; they ride in very short stirrups, nor can any people surpass the Turks in their feats of horsemanship, and none are fonder of the violent exercise of riding. This contrasts greatly with their generally indolent habits of reclining on their carpets, cross-legged, where they will pass whole days in the cafés, or under the trees smoking and sipping coffee, and listening perhaps to the story-tellers, who, with much wit and humour, will entertain their hearers with often-repeated Eastern tales, probably borrowed from the thousand and one nights.

Games of hazard are forbidden to the Turks by the Koran, but they will amuse themselves occasionally with draughts and chess, which suit very well their contemplative characters. They carefully avoid betting, lest it might lead to altercations and quarrels; their amusements are very limited, and are more consonant to their indolent dispositions than would be agreeable to Europeans. Smoking is ap ropensity in which the grandees have an opportunity of displaying their wealth

very conspicuous, with a long train of led horses, the hammercloths of which were studded with diamonds, accompanied the Sultan; the black Arabs deporting themselves with that haughty arrogance which gives effect to the scene. The law of custom imposes upon the Sultan that he shall go publicly to the mosque every Friday, lest the people may imagine that he is dead, and be excited to rebellion, and on his Highness leaving the Seraglio "the cannons bruit it to the heavens." Friday is a day held sacred by the Mohammedans, since they believe the Prophet saved himself from his persecutors by flying from Mecca to Medina A.D. 622, which begins the Mohammedan era. It is never known by the public what mosque the Sultan may choose to visit, and a distinguished officer in the pageant is the "Dubleindi Aga," or the royal turban bearer, to whom the people bow with great respect. (This procession was witnessed by the author).

in the richness of their "Tchibouks," with the pale amber mouth-piece sometimes ornamented with precious stones—the stick being of cherry or of jessamine wood, six or seven feet long, which the pipe-bearer carries before his master with great ceremony; the upper part of the stem is sometimes covered with shawl or muslin, and the bowl is made of delicate red clay, of the vase form, sometimes richly ornamented. The cherry sticks are brought from an immense distance in Arabia to Constantinople, and they form a considerable branch of traffic—the pipe-trade occupying a very important place in the bazaars. The ladies of the harem likewise smoke; but of their domestic manners we have but very meagre reports; they are so rigidly excluded from social intercourse, more particularly with strangers; and so indisposed are they to amalgamate with them, that their exclusion may be deemed rather voluntary than as being imposed upon them. The late Sultan Mahmoud made some attempts to break down this barrier of exclusiveness, by encouraging them to society; but so imbued are they with "shamefacedness," and so averse to be seen by other eyes than those of their liege lords, that the Grand Signior did not succeed in introducing the European customs at Constantinople. Even those of high rank can neither read nor write, which forms no part of their education; they visit the baths, embroider slippers, and some of them play on a sort of spinnet or guitar, but without any taste for music. With minds so uncultivated, they are not impatient under their bondage: having no ideas beyond it, they deem themselves the happiest of their kind. They seldom go to the mosque.

This beautiful land of the cedar and the vine, "European Turkey," with a climate and a soil the most enviable

in the world,—its luxuriance is almost equal to tropical vegetation,—would become the richest of any in the hands of European settlers, and under the security of European laws; but under the blight of Islamism and the oppression of the most despotic tyranny, which is based on religious supremacy, this garden of nature has comparatively become a wilderness: the Turks now occupying this beautiful country, may be deemed a sort of oligarchy ruling over the conquered inhabitants, and keeping up their position by renouncing all alliances with them. Their pride of rule lies in the name of "Osmanlie," which equally belongs to the Pasha and the Porter.*

* The Turkish Empire in Europe contains about thirteen, in Europe and Asia about twenty millions of Christians—Greeks, Greek and Latin Catholics, Armenians, Maronites, Nestorians, Chaldeans, Jacobites, and Copths. In a country where there is no census, it is impossible to state their relative numbers with certainty; but the mention of these sects suffices to show by what easy transition the protector of one becomes the persecutor of the rest. We have examples in the cruel tortures inflicted by the patron of the non-united Greeks upon the United Greeks of Poland. Founded by energetic and courageous men, who broke away from the corruption, or were lost in the interminable and miserable disputes of the Eastern Church under the Roman Empire in its long decay, each of the Oriental Churches has its history, the record of martyrdom endured and struggles nobly sustained. Hunted and pursued by the fury of bigots and fierce contending disputants, they survived the power of the Church that waged against them exterminating war, and found leave to live under the more tolerant rule of the Mohammedans. They flourish in defiance of adverse circumstances; and the Turks, who appear to despise their Christian fellow-subjects, employ them generally in their commerce and the conduct of their affairs. Were these Orientals less disunited as Christians and as men—would they imitate the forbearance of Mohammedan sects towards each other, when striving to attain a common object—the hour of their deliverance would be nearer. They have no yearning for the Muscovite yoke, and should adopt a simple motto: "Freedom for foreign interference, and steady progress in prosperity."

CHAPTER IX.

Asiatic Turkey—its Boundaries—Divisions—People—Climate—Cities—The Seven Churches of Asia—Scala Nova—The Troad—Islands of Asia Minor—Mitylene—Rhodes—The Bronze Colossus—Cyprus—Divisions of Asia Minor—Armenia—the Colchis Mountains—Ararat—The Garden of Eden—the rivers of Asia Minor—the Lakes—the Cities—Erzroum—Kars—Baibout—Anaki—Baïazid—Maliz Ghird—Moosh—Diarbeker—Van—Koordistan—its different tribes—The Ancient City of Serai—Jezeerah—The Chaldean Christians—Syria—its ancient and modern history—Mounts Hermon and Lebanon—the rivers and lakes of Syria—The Dead Sea—Sodom and Gomorrah—Rivers of Tiberius—Phœnicia—ancient seat of learning and the Arts—Mesopotamia—Feluja—Salonica—Diarbeker—Orfa—Haran—Merdim—Mosul—Dara—Irak-Arabi—Chaldea—The ruins of Babylon—Bagdad—the Arabian Nights—Aleppo—Antioch—Damascus—Baalbec—Tripoli—Eden—Cedars of Libanus—Palestine—Mount Sinai—Bairout—Saide—Tyre—Cæsarea—Nicopolis—Antioch—Philistia—Hebron—Arabia Petra—El Krish—Jerusalem—Bethlehem—Samaria—Nazareth—Galatia—The Turcomans—Mecca—Cotton paper first made in this city—Medina—Egypt—Tunis—Algiers—its ancient and modern history—Military and Naval resources of Turkey—of the Population—National Income and Expenditure—Commercial enterprise—Agriculture.

Asiatic Turkey in its greatest extent from west to east is upwards of 1000 British miles in length, and its greatest breadth in the north-west direction is 920 miles, containing a superficies of more than 500,000 square miles. This country is bounded on the north by the Black Sea, on the west by Russia and Persia, and on

TURKEY IN ASIA.
Statistics
TURKEY IN EUROPE
CONSTANTINOPLE
BLACK SEA
RUSSIA
CRIMEA
RUMIYAH
LAKE VAN
Maraga
MEDITERRANEAN SEA
ARABIA
ARABIA DESERTA
EGYPT
Long East from Greenwich

the south by the Arabian desert. It may be divided into four parts, Asia Minor, Armenia and Koordistan, Syria and part of ancient Assyria, Phœnicia and Palestine. According to some historians, Western Asia was the cradle of mankind; but we are more inclined to give it to the Caucasus, according to Armenian tradition. For a long time Western Asia was the heart of the world, whose pulses went forth to Europe, Egypt and India. Assyria first held rule, then Babylon, next Persia. In the seventh century, the Mohammedan Saracens overran the East and established their capital at Bagdad. In 1206, Genghis Khan and the Moguls wasted the East. He was followed by the Turks, whose territories we propose to describe; but a cursory glance at Asiatic Turkey will be all that we can give in this compendious history of the Ottoman Empire—the principal divisions only will be noticed.

Asia Minor, which is likewise called Natolia, forms the western peninsula of Asia, and the Euphrates may be called its eastern boundary. It is about 600 miles from west to east and 400 from north to south; it is washed by the Black Sea, the Sea of Marmora and the Mediterranean, and has a route open to the Caspian by the Raski River and to the Persian Gulf by the Euphrates. Two ranges of mountains run from east to west parallel with and near the shore; the southern range is called the Taurus, and the northern range is called the Lazian.

The people first inhabiting Asia Minor were of the Pelasgic race, and were called Phrygians, Ionians, Trojans, Lydians, &c. Lydia, Bithynia, Pontus and Cappadocia, were the principal kingdoms of Asia Minor, over which the Parthians first held the sway, afterwards

the Macedonians, Greeks and Romans—latterly the Greeks of Constantinople, and, lastly, the Turks, whose invasions of these countries we have already related. The east shore, consisted formerly of Armenia, Pontus and Cappadocia, on the west of Mysia, Lydia and Caria, on the north of Paphlagonia and Bithynia, and Phrygia on the south.

Asia Minor may be considered perhaps the most beautiful part of the world, with a climate which is the theme and praise of all travellers. The heat is moderated by numerous and lofty mountains, amongst others, towers the magnificent Olympus—its elevation being estimated at 10,000 feet above the level of the sea—then the Taurus, the Antitaurus, the Scydessus, the Anghi Dagh, &c. Asia Minor is a highly diversified country, having large plains in the interior alternating with mountain ranges and beautiful scenery. The soil is so productive that the wild vine climbs to the fig-tree, and, hanging down in graceful festoons, yields an abundance of delicious fruit. The prairie is covered with odoriferous flowers, over which the plane tree throws its majestic shade, and cedars of an enormous size throw out their delicious odour; the gardens abound with fruits, but the wilderness produces them in almost equal perfection. Woods, groves, and gardens in beautiful blending, intersperse the luxuriant country, of which Asia Minor may be said to surpass every other in fertility and beauty.*

When travelling through this terrestrial paradise, the stranger from a land (where comparatively he never sees

* The Author has gathered delicious oranges and the sweetest violets from the open ground late in December in Asia Minor, where roses bloom all the year round.

the sun) feels almost transported to the third heaven, and can scarcely imagine that the seventh can exceed it. The quantity of fruits produced, feed a large population, and form a considerable part of their aliment; hence, light and buoyant, they appear to be the inhabitants of another world. Oaks and pines predominate in the northern regions; the latter grow to an immense height, and attain a circumference of sixteen feet. There are native woods of walnut, beech, sycamore, jessamine, elm, ash, and oak, interspersed with apple, plum and cherry-trees, mingled with the myrtle. The prodigality of nature is so great, that man is but little required to cultivate her bounties. Willows, poplars, the holly, laurel and other evergreens, here intermingle, their trunks and branches hanging in beautiful and exuberant festoons, peopled by feathered songsters of every hue, note and beauty, and comparatively without any other population.

Asia Minor has but three rivers running through it of any importance, the Halys, the Iris, and the Fatsa, with several minor streams meandering into the Propontis and the Ægean Sea. There are several salt lakes, such as the lake Tulsa, the Bourdour, the Appolonia, &c. There are many large cities in Asia Minor. Amongst others, is the great commercial town of Smyrna, in Lydia, which has been so often destroyed by earthquakes and devastated by plague, but it still retains its primitive renown. Ten times has she risen from her ashes, phœnix-like. In ancient times she was styled "The ornament of Asia," and is still called "the Queen of Cities," with a population of 100,000 persons. Tocat is a large city, containing 60,000 inhabitants, situated in a deep valley: the district is celebrated for its copper mines.

Constamboul, or "the City of Constantine," lies in a valley watered by the Karasou: it was founded by a prince of the Comneni family, and was conquered by Mahomet I. The population is stated to be 50,000 persons.

Scutari, the ancient "Chrysopolis," or golden city, would be considered a large city, was not Constantinople on the opposite side. It is beautifully situated on the slope of several hills, thickly intermingled with trees, amongst which the sombre foliage of the cypress is the most conspicuous. Scutari stands at the termination of the Thracian Bosphorus, whose banks are lined with villages. All the caravans from the interior pass through this place, which is said to contain 30,000 inhabitants.

Broussa is likewise a large town, situated in a fertile valley, inclosed within the immense ridges of Olympus—that majestic and snow-clad mount—which, towering out of the magnificent country that surrounds it, forms a grand contrast in this varied scenery, which is almost unrivalled. Broussa contains 60,000 inhabitants, and is celebrated for its abundant produce of raw silk, which is a great source of wealth for the export trade. Koutakiah, the ancient Cotyocum, is likewise a large town, containing 60,000 inhabitants. Here Bajazet, the third Sultan of Turkey, having been taken prisoner by Timour, was imprisoned, and died in 1399 (as already related).* A handsome mosque and medressa have been erected to his memory.

In the centre of Asia Minor stands the celebrated city of Angora, the ancient Ancyra, or Galatia. It is celebrated for the fineness of the hair of the goats, to which it is indebted for its celebrity and its wealth. The cats

* See p. 18.

are likewise renowned for the fineness of their hair. Angora contains 20,000 inhabitants, and from its commanding situation it has a very imposing appearance in the distance.

The city of Kaisariah lies on the south side of a plain of great extent, near a river of that name which runs into the Euphrates; and south-east of it is Bostan, the ancient Comnena Pontica, containing a population of 9,000 people. The district is rich in garden ground, from whence it takes the name of "Ul Bostan." Many other considerable places are to be found in Asia Minor, on which several ancient cities stood which have passed away, leaving scarcely a trace behind; such as Colophon, Phocea, Miletus, Ephesus, &c.*

So much of Asia Minor is classic ground as to make it highly interesting. Sardis, one of the Seven Churches, is now reduced to a miserable village. Philadelphia is still an extensive city, containing a Greek cathedral and a number of churches; it is thirty miles south-east of Sardis, and about a hundred miles from Smyrna. Thyatira stands in a rich and fine plain, producing immense crops of cotton and corn, through which runs a small stream—the Aksa. The inhabitants are all Mohammedans, and are estimated at 5,000. Laodicea, now called "Eskihissar," or the old city, lies on the Lycus, a branch of the Hermes, where may be seen vast ruins of three amphitheatres and a circus, erected by Vespasian; there are no inhabitants. St. Paul wrote his first Epistle to Timothy from Laodicea, and dates it from

* Of this last city the site is well known; and the Author has visited the ruins, as well as of the village of Aizalouk, not far from Ephesus. He found it impossible to trace the site of the once celebrated temple of "Diana of the Ephesians."

"the chiefest city of Phrygia Pacatiana." Ephesus is entirely blotted out, except a few wretched cottages inhabited by Greeks, occupying the site of this once splendid city. The *malaria* prevents settlers from coming here. The remaining church, Pergamos, as the capital of the Attalian dynasty, still preserves some of its ancient grandeur, and stands near the Caicus, which in winter overflows its banks, and renders the place almost inaccessible. It contains ten mosques, two Christian churches and a synagogue, and the population is estimated at 15,000 people. One of the mosques, which was formerly a Christian church, is said to be that in which the disciples met, to whom St. John directed his letter; and they show what is said to be the tomb of "Antipas," the faithful martyr. Of these "Seven Churches of Asia," (Smyrna having been already spoken of) it may be truly said, that the candlestick is removed; and, of most of them, that the light is totally extinguished.*

Scala Nova† is a large place, beautifully situated, opposite the Island of Samos; it is fortified, and carries on a considerable trade. It is but a little distance from Ephesus, and stands on the site of the ancient Halicarnassus, on the Casytrus. It is remarkable for its antiquities of ancient cities, Miletus, Mylasa, &c.

In the Troad, and the south-western coasts of Asia Minor, which once contained so many cities associated with classical and historic recollections — it may be said, that the remains of many of them are not to be

* Besides the Seven Churches in Asia named in the Apocalypse, these were likewise those of Colosse, Galatia, Perga, Pamphylia, and Celicia; Thessalonica, and Corinth, were in Greece.—Au.

† This place the Author visited soon after the battle of Navarino, and was in considerable danger from the fanatical Turks.

traced. On the plains of Troy there are two tumuli, supposed to have been the tombs of Hector and Patroclus, and celebrated as such by our great poet, Byron. But of the existence of Troy itself some doubts are entertained, which is not the case with Alexandria Troas, where some ruins are visible. Of Priam's kingdom it is a matter of speculation, if there ever was such; but Mount Ida still exists, the view from which harmonizes with Homer's vivid description.

There are a great many islands off the Coast of Asia Minor, most of them famous for classical recollections; scarcely one exists which has not been the theme of history, and the subject of song. In the first place, the Isle of Patmos, where the divine John was banished by the order of Domitian. It has one well-built town inclosing the Monastery of the Apocalypse, which is situated on a high eminence, and defended by several irregular towers. This island was chosen by the Roman Emperors, as a place of exile for offenders: the inhabitants retire to it when attacked by pirates, to which they are often subjected. The Monastery, which is fortified, is inhabited by 200 Greek Monks. The town contains 3,000 people.

Samos is a rugged island, deriving its name from the Greek word "Same," which means mountainous. The precipices are of great height, between which are rich and cultivated plains, producing grain and fruits in abundance. Juno was the tutelary goddess of Samos, and some remains of her temple are yet to be seen. This island is noted as the birth-place of many distinguished men of antiquity. Pythagorus was born there; likewise Conon the mathematician; Chœrilas the poet, and some others of ancient renown. This

island is separated from the continent of Ionia by a narrow strait not a mile broad, and from the isle of Nicaria to the south by another strait of eight miles broad: both islands are infested by pirates, as in the days of old. The Samiotes are at present wholly independent of the Turks.

Scio is an island renowned by the late struggle of the Greeks for their independence of the Turks, already noticed in our history. This was formerly one of the most delightful spots in the Levant, where nature teemed with the utmost prodigality: the cedars, with the intermixture of figs and pomegranates, perfumed the air; and the pine, the mastic tree, and evergreen oak were intermingling their branches with the wildest luxuriance. Lemons, oranges and figs, grew in immense quantities, whilst the wild mastic tree produced 100,000 lbs. of gum annually, one-third of which was sent to the Sultan. But this beautiful island was so desolated by the bloody strife alluded to, that in one month, in 1822, from April to May, 25,000 of the inhabitants are said to have been slain, and 30,000 more carried into captivity. From this dreadful weight of Turkish vengeance the island has never recovered, and its independence has been purchased at so costly a rate, that the people have made a poor exchange for that independence, since the former government of the Turks over this island was particularly mild and lenient. Scio, or "Chios," has produced some great men, — amongst others, were Theocritus, the poet, and Theopompus, the historian.

Tenedos, the key of the Hellespont, small as it is, has obtained some classical immortality from the poems of Homer and Virgil. There is a small town at

the eastern extremity, fortified by a castle, and possessing a harbour. Tenedos is famous as producing the best wine in the Levant.*

Mitylene, an island thirty-six geographical miles long and twenty-five broad, is likewise celebrated for its delicious wine, which Athenias compared to ambrosia or nectar for the immortals. Mitylene formerly contained eight cities of note, and is famous for the great men which it produced, such as Alcæus, the lyric poet; Pittacus, the sage; Arion, the musician, Hellanicus, the historian, &c. Sappho was likewise a native of this island. Aristotle resided here ten years, to improve his knowledge by converse with its learned natives—such was its renown in those days.

Nor can it be wondered at that Mitylene was their resort, where the mountains were covered with vines and olives, even to their rugged tops, which rise around the numerous bays of the coast in a climate where the refreshing breeze qualified the meridian heat, and rendered the whole year an endless May, where the verdure was perpetual and winter was unknown. In the interior of the island the turpentine trees, the pine and the cistus, grow in great perfection amidst bays and laurels; olives and mastic, myrtles and pomegranates, the arbutus and the mulberry, all wild together, bearing fruits, and forming a forest, such as was rarely to be seen even in the luxuriant and beautiful Asia Minor. This island is said to contain 40,000 inhabitants, one-half of whom are Turks, and the other half Greeks.

* When the Author visited this island it had been so devastated by the plague, that he could scarcely procure the common necessaries of bread and wine.

Rhodes is an island at the south-west extremity of the Asiatic peninsula, forty miles long and fifteen broad, called by the Greeks originally, *Ophiusa*, or the Island of Serpents. It was formerly distinguished by great political celebrity, and its independence lasted for many centuries; when it was distinguished likewise for its wealth and naval power. Rhodes was the last of all the Grecian States which owned the Roman sway at the close of the Crusades. When the Knights of St. John were expelled the East by the Mamaluke Sultan of Egypt, Rhodes was assigned them for their abode. Suliman the Great took the island in 1522, after a long and obstinate defence on the part of the brave Knights of St. John, who had then held it for two centuries, and from the time it fell into the hands of the Turks the island has lost all its ancient fame. The city, which was once nine miles in circumference, is reduced to three miles. The fortress is said to be one of the strongest in the Ottoman Empire. The harbour is extremely commodious, commanded at the entrance by two rocks, near each of which is a river. There is also another port divided by the sea, called the Inner Harbour, and here once stood the famous bronze Colossus; the legs were fifty feet asunder, so that ships could pass between them. This gigantic statue of Apollo or the Sun was seventy cubits in height; it was erected at the entrance of the harbour as a monument of the freedom and the arts of Greece. After standing sixty-six years, this Colossus, the wonder of the world, was overthrown by an earthquake; but the massive trunk and huge fragments lay scattered for many centuries on the ground; they were at length collected by the diligence of the Saracens and sold to a Jewish

merchant at Edessa, who is said to have laden nine hundred camels with the weight of the brass metal. The Island of Rhodes is only eight miles from the continent; it is blessed with a genial clime, a clear sky, and a fruitful soil, nor does any day pass without the sunshine. The population of the whole island is estimated at 20,000. It has been famous for producing some great men, illustrious in the arts and sciences; amongst them was Appolonius Rhodius the poet, Pritogenes the painter, and Charios the architect of the celebrated Colossus.

Cyprus is a very large island, the third in magnitude of all those in the Mediterranean, being 140 miles long, and 60 at its greatest breadth; it has been successively subjected by the Persians, Macedonians, Egyptians, and Romans, and at length, in 1570, the Turks took it from the Venetians. It once contained more than a million of people, but under the Turkish government it has declined to about 70,000, the greater part of whom are Greeks, under an archbishop and three suffragans. The capital, Nicosia, is situated in a noble plain, bounded by mountains, and in the centre of the island, which, when seen at a distance, presents a fine appearance; the extent and solidity of the walls and bastions enclosing the numerous buildings, which are overtopped by the fine cathedral of Santa Sophia, gives an air of grandeur to Nicosia which might be scarcely expected in so remote an island. The ancient palace of the Lusignan dynasty still remains as during the time of the Crusades. Cyprus was conquered by Richard of England, and by him presented to Guy de Lusignan, titular king of Jerusalem, as an indemnity for the loss of that place. The heiress of that house resigned

it to the Venetians in 1473. Cyprus is celebrated for its mineral wealth, of which copper forms the principal part. The slopes of the mountains are richly clad with woods of oak, pine, cypress, beech, and elm, together with groves of olives and plantations of mulberries; the most beautiful flowers grow spontaneously, such as hyacinths, ranuculuses, anemones, and the narcissus, giving the prairies the appearance of an immense flower garden, regaling the senses with the most delightful odours. The fruits produced are very abundant of apricots, lemons, orange, grapes, and olives. Cyprus has been ever famous for its wines, which are so rich as to require forty or fifty years to mature them to the palate. Both the silk and cotton of the island are of the finest qualities.

The divisions of Asia Major are so numerous which form a part of the Turkish Empire that they can be only summarily glanced at. Armenia is one of the principal divisions. Respecting this ancient kingdom historians are very obscure. Armenia must have been the earliest abode of the postdiluvian race, and the natives say that Adam was an Armenian. There can be no doubt that Armenia would be amongst the first places peopled after the confusion of tongues, since it lies immediately to the north and north-east of Shinar. Tigranes was a native monarch, but he offered no resistance when he came in contact with the Romans, hence they have been dependent on their different conquerors, such as the Parthians, Persians, Greeks, Romans, and, lastly, the Turks. The inhabitants never seem to have been a warlike race, but ever ready to wear any yoke imposed upon them. Obsequiousness is a known trait of their character, and the love of gain is quite inhe-

rent in them; they call themselves "Haiks" from a branch of the Pelasgic race. They were first known 2300 years ago, when they were under the sway of Sapor, King of Persia. Chosroes, their last king, left an infant son, the young Tiridates, who never inherited his dominions, since they were invaded by the Persians, when Armenia continued above twenty-seven years a réluctant province of the great monarchy of Persia. During the days of Xenophon, Armenia was divided into two satrapies—eastern and western. Mount Ararat seems to have been its eastern boundary, and the northern Euphrates its western limit. During the decline of the Syrian monarchy Armenia became independent; but about the middle of the fifth century it ceased to be a kingdom, and of the two portions, the western fell to the Greek Emperors, and the eastern to the Persians; but subsequently the former portion fell into the hands of the Turks, and the latter to the Russians.

The Armenians live under patriarchal rule, as already related. They had no alphabet of their language until the fifth century, when Macrob invented it.* The Bible was subsequently translated into it. Their religious services and all their books are written in the same language. Their conversion to the Christian faith is said to have taken place during the reign of Tiridates, one of their greatest sovereigns, and contemporary with Constantine the Great. Until the invention of their alphabet they used the Greek language and character in their religious services, of which we have already spoken. The remaining people of this ancient nation are estimated at about a million and a half, and are scattered through the three

* The use of letters was introduced amongst the savages of Europe 1500 years before Christ."—*Gibbon.*

kingdoms of Turkey, Persia, and Russia. It is only in modern times that they have become Russian subjects—since their last treaty of Toorkomanchie with the Persians in 1827. The Turkish part of Armenia contains the loftiest mountains; amongst others is the Taurus, which is divided from Antitaurus by the valley of Mitylene, where it is pierced by the Euphrates, which runs east to the great valley of Diarbeker, and encloses it on all sides.

The Colchin range of mountains, thirty miles from Trebisonde, runs 150 miles north-east, and parallel to the sea-coast till it meets the western angle of the Caucasus; it is very lofty, and from it the Euxine is distinctly visible. Across this range are the heights of "Teché," or the holy mountain, from whence the Greeks, on their retreat, first saw the sea.* The second range of the Colchis is the "Kilder Dagh:" a very dangerous pass leads over these mountains from Erzroum into Kars, by the valley of the Araxes; it is very lofty, and covered with snow.

The "Alti Dagh" is the third range which separates the valley and plain of the Araxes from the eastern Euphrates. About 100 miles east of Erzroum this range divides into two branches, re-uniting near Byazide: the strong fortress of Toprach Kaleh is under a lofty peak, which attracts continual clouds over the city.

The "Keblein Dagh" is the fourth range of the Colchin mountains; it is ever covered with snow, and is

* The Author has passed this particular spot more than once; the pass is extremely narrow, and he has no doubt of its being the same, since geography never changes in these countries, and that it is the place where the heroic Greeks first discovered the termination of their toils,—"The sea—the sea!"

called by the Turks the "Nimroud Dagh," or mountain of Nimrod; it is of immense extent, and shuts in the salt lakes of Ooromiah, of Van, of Nazook, and Shellow; the two former lakes are of great extent, and their waters are so salt that fish cannot live in them.*

The lofty Ararat, which seems to be the connecting link between the two worlds, although forming a part of ancient Armenia, cannot be said to belong to Asiatic Turkey, since the country from whence it springs near the city of Erivan and Etchmiazene was by the last treaty between the Persians and the Russians, already alluded to, ceded by the former to the latter. Nevertheless it forms the boundary between eastern and western Armenia, being only 24 miles from the fortress of Byazide, which belongs to the Turks, who call Ararat "Agri Dagh," or the great mountain; the base of it is 22 miles long by 18 broad, and occupies an area of 400 square miles on the south and west of the Araxes; its summit resembles a sugar-loaf, and its height has never been ascertained by actual measurement. The probability is that its base is from 8000 to 9000 feet above the level of the sea, and that, consequently, it must be nearly one of the highest mountains in the world. A second mount stands near it, commonly called "Little Ararat," which seems to serve as a foil to the greater; and there is a cavern between them, which served as a shelter for a turbulent band of Koords, whom, for a time, it was impossible to dislodge by the Sirdar of Erivan and all his force.

* The Author has encamped on the banks of these lakes; the former is in the Koord country, and here he fell in with a band of these marauders, by whom he was plundered, and imprisoned in the fortress of Maliz Ghird.—See "*Three Years in Persia*," vol. ii, p. 201.

The Armenians, who form the scanty population of the villages about Ararat, look upon this mountain with great veneration; they call it "Macis," or the "mother of the world;" even the Mohammedans, as well as the Jews and Christians of all sorts, equally respect it as the grand monument of the antediluvian world, on which account it has obtained more celebrity than any other mountain. Some attempts have been made to ascend to the summit of this grand pinnacle of nature, and the Pasha of Byazide at one time, accompanied by a large party of horsemen, at the most favourable season of the year ascended as high as he could on horseback; but having proceeded as far as was practicable, his men were seized with a violent oppression of the chest occasioned by the rarefaction of the air, and the attempt was abandoned. More than half-way down the summit, it is covered with perpetual snow, and there was danger likewise from large pieces of ice detaching themselves and falling upon the explorers. The Armenians of the villages, and still more respectable authorities, assert that the site of the garden of Eden is not far from the immense plain in which Ararat is situated, as being very convenient for the sons of Noah to locate upon, and the Mosaic history implies that Mount Ararat, the plain of Shinar, and the garden of Eden, were in the same neighbourhood.*

The rivers in Asiatic Turkey are amongst the most famous of biblical and classical antiquity, such as the Euphrates, the Tigris, the Kura, and the Araxes. The former has two main branches; the first called

* The Author has frequently visited this spot, and from observation and inquiries he has come to this conclusion. See an article on the subject in *Sharpe's London Magazine*, January, 1853.

the "Karusa," or Black Water, by the Turks; the second the "Moorad," or River of Desire, and probably the Euphrates of Xenophon; it is called "Frat," by the natives at Diaden, and runs through the site of the reputed Garden of Eden, where it is fordable. The Euphrates rises in the mountains of Armenia, its course is 1400 miles, and it empties itself by two branches into the Persian Gulf.

The Tigris has two sources—the western and the eastern. This river rises from the south side of a ridge of the Taurus, north of "Madden," or Mine Town, and entering the great valley of Diarbeker, it receives many tributary streams in a south east direction 800 miles, and since geography never changes in these countries, that is the place where it empties itself into the Euphrates below Korna.

The Araxes owes its celebrity to the campaigns of Lucullus and Pompey; the Armenians called it "Grasch," the Greeks "Araxes." It has two sources—one to the west, another to the south at "Kupri Kieu," or Village of the Bridge, where the branches unite, and over the river is a fine stone bridge of seven arches.* The whole course of the Araxes from its source is 510 British miles. There are many minor rivers running through Asiatic Turkey, such as the Moorh, the Moora, the "Karasa," or black river, the Khabour, the Lycus, the Khanoos, &c., but it is impossible to tarry amongst them.

The lakes in this part of the world are many and large. The lake of Van, is the most considerable; it is

* This bridge was in a most dilapidated state when the Author last went over it. ⁹ The country was infested with Koords, and the journey was most dreary from thence to Hassan Kalch.

of salt water, about thirty miles long, and from ten to twelve broad. The city of Van can be seen from its banks, which is a large place built on a hill; there are many villages on the north and east sides, and the country around it is of fine alluvial soil.* There are many fresh water lakes, the principal one is that of Shello River, near the village of "Karagod" at the south side of the mountain called "Nimroud Dagh."

Amongst the cities and principal towns of Asiatic Turkey, we must dwell but for a very short time. Erzroum is the chief and most populous place in Armenia; it is situated on an extensive plain, and bordered by lofty mountains; the plain is so large that thirty villages may be found on it within eight miles, but the total absence of trees, except in the gardens, gives it rather a solitary appearance. This city is the "Arz" of the Byzantine historians: it is large and well fortified with battlemented towers, and contains about 100,000 persons, including Turks, Armenians, and Persians; with the latter people, the trade is very considerable; indeed, Erzroum may be deemed the grand entrepôt of the traffic of Asia. The imports are principally copper of the country and European manufactures—the exports consist of rice, cotton, and raw silks.

In July, 1829, the Russians took the city by capitulation.† Erzroum contains many remarkable buildings;

* Geographers differ very much in their reports of the dimensions of this lake: the Author encamped on its banks long enough to come to the above conclusion on the subject.

† The Author arrived at Erzroum soon after its occupation by the Russians, and remained amongst them for several weeks; the roads being then infested with Koords. General Paskewitch, Count d'Erivanski, was the Commander of the Russian troops, by whom the Author was most courteously protected and assisted on his journey

amongst them, are an ancient Greek Monastery, and a very old Armenian Church; the former being converted by the Turks into an arsenal, and the latter to a foundry: they both bear marks of former splendour and importance. In the Monastery many curious weapons and shields were found by the Russians, and some helmets ornamented with Syriac inscriptions in silver, which are supposed to have belonged to the Arabians during the government of the Caliphs.

Kars is likewise a considerable place with a castle on the hill, which was considered impregnable by the Turks until the Russians took it in 1829. It formerly contained 30,000 inhabitants, and is situated on the bank of a river of the same name, corresponding to the "Choria" of Ptolemy.

Baibout, between Trebizonde and Erzroum, is a large town, which was taken by the Russians without resistance—it may be called a long straggling village rather than a town—containing about 3,000 inhabitants, principally of the "Laze" tribe, who are both fanatic and ferocious.*

Anaki, the former capital of ancient Armenia, was ruined by Timour, but amongst its ruins may be seen

towards Europe. The roofs of the houses are flat and all of mud; he has seen goats browsing on the long grass grown thereon. The climate is very cold, with snow in August. For particulars of his interviews with the Count D'Erivanski, see "*Lives of the Sovereigns of Russia*," vol. ii.

* Their town having been taken by the Russians, rendered it extremely difficult and dangerous for travellers passing through it soon afterwards, which the Author experienced. He was refused admission into their coffee-houses, and turned over to lodge in an old Caravanserai, where he would have scarcely turned his horse. His arrival caused quite an *emeute* in the place; no European had passed through it since the retreat of the Russians.

the remains of a palace and some churches, containing inscriptions in the Armenian language; it was the resort of banditti, as related by Sir Robert Porter, when he was there in 1808.

Baîazid is a very important city and fortress, placed on a lofty eminence, and until lately it was deemed by the Turks to be impregnable, but it has been taken by both the Russians and Persians. It stands at the south-west foot of Mount Ararat, only ten miles north-west of the Persian frontier, and contains 30,000 people, who are chiefly Armenians.

Maliz-Ghird is a large place with a strong fortress, situated on the north side of the Euphrates, not far from that river. It stands on an extensive plain with upwards of sixty Armenian villages upon it; but they are so infested with Koords that the Armenians are obliged, whilst engaged in agriculture, to be armed with pistols or other weapons. The country is magnificently wild and totally denuded of trees, but with pasturage for the flocks of the world, rich and abundant. There is in some parts a succession of these verdant hills enclosing vast plains at a distance, seemingly without egress. The wandering Koords are bandits of the fiercest sort, they arecalled "Yezedees," or devil worshippers, and have no scruple to sacrifice a Christian to Satan when they meet with him; but these fierce plundering tribes are always at war with each other—they will generally summer under their black tents made of camel hair, and in the winter they invade the Armenian villages, turning out the inhabitants, who have only burrowed hovels, scarcely perceptible above-ground, and covered with long spiry grass sufficient for the goats to browse upon. These plains are excessively cold in the winter, and fuel of

any sort is difficult to procure, dried dung being principally used.*

Moosh is a large district; the town is situated on the Ak-Soo, a small stream running north-west from the Nemroud Dagh to the Morad. The villages are principally inhabited by Armenians, who are very poor but industrious. Diarbeker and Van are likewise extensive districts enclosed by mountains. *Van,* in the Armenian language signifies a "fortress." The city of Van, which is the capital of the district, is very large, containing 60,000 people. It is of considerable antiquity, situated at the eastern extremity of the lake. The Armenians say that it was founded by Semiramis, whose memory is well preserved amongst them, as also amongst the Koords. Tradition informs us that she made great conquests in this part of Armenia and likewise that she founded the city of Van, A.D. 943. This Queen reigned forty years after the death of her husband Ninus. The castle stands on a high rock contiguous to the walls of the city, and some very curious cuneiform inscriptions were found by the great traveller Schultz

* The Author is perhaps the only European that has ever visited this wild district, where he was forcibly detained in the fortress during sixteen days. The Koords had evidently never seen a "Feringeé" before, since they took his shirt collar to have been made of paper. The wild grotesque appearance of these Koords, with their long striped "aba," and streamers of silk from their red head-gear, their yataghan and pistols, long lances and shields—some of them in chain armour—looking wildly fierce. Such was his acquaintance during their forced hospitality upon him for that time—as an infidel to their creed he was abused and spit upon—as a Russian spy, (as they thought,) he was condemned to death, and for a time the executioner hovered over him, to perform his duty, waiting for orders. The Author made his escape by night, and stole out on his way to Erzroum. — See *Three Years in Persia,* vol ii., p. 222.

on this rock, in which an aperture is cut leading to a beautiful chamber. The place is evidently one of great antiquity as well as of great interest. There are many other minor towns in Armenia scarcely deserving notice.

Koordistan is the next great district in Asiatic Turkey; but of this country comparatively little is known, it being inhabited by lawless tribes who owe neither allegiance nor will pay tribute to any government until forced so to do. It is impossible to trace anything like boundaries or position of that part of it which belongs to Turkey: the tribes which inhabit it are numerous, amongst others are the Bidlisi, the Sciambo, the Baldinian, the Bottanne, the Yezedees, or devil worshippers, and the Rawardian Koords — the latter are said to number 100,000 families, and to be completely independent of both Turks and Persians. One tribe is always at war with another, and the country is divided against itself — the people are in abject vassalage to their chiefs, who govern entirely on the old feudal system; but every vassal owes obedience to his chief only so long as he is able to enforce that obedience. Anarchy and want of principle have always prevented the Koords from becoming powerful, hence every region is kept in misery, and the people are in the most degraded condition, caused by that anarchy. Many of the tribes separate themselves and lead the wandering lives of the Turcomans, following the pastures with their flocks and herds, and sheltering themselves under their black tents.

The country is so vast that there are scarcely any bounds to their wanderings, nor can there be any failure of pasturage for their flocks, since the most beautiful

streams supply an abundance of water, their wants are very few, and the number of such wanderers is estimated at 140,000 tents—they are everywhere considered as open and avowed robbers. The Koords occupy the vast plains from Erzroum to Aleppo and Damascus, and are capable of any enterprise, however hazardous. Their language is Turkish and Persian mixed with Arabic; and a Chaldee, or Moolah, who understands the Persian language, is kept amongst them as a teacher in every encampment. They have a great many villages, and entertain various superstitious notions, remnants of the old Manechou and Magian systems. In many districts they live principally on milk, cheese, and bread made from acorns.

The first tribe, the "Bidlisi Koords," occupy the most western part of Koordistan Proper, which nearly corresponds to the Carduchea of Xenophon and the Corducno of the Romans. Betlis is their capital, which is situated in the very heart of the Katarash mountains: according to Koordish tradition it was founded a little after the flood by a direct descendant of Noah. The buildings are described as being respectable, some of them having Gothic arches: it was the residence of the ancient Khans of Koordistan, until ruined by family feuds. The Khan can raise an army of 25,000 horsemen, and a large body of infantry. It is in some measure subject to the Porte, by paying them an annual tribute. There are other large towns belonging to this tribe. Sert, fifty-four miles from Betlis, lies in a small plain, watered by the Khabour. A great deal of history attaches to this city, viz: that it was the ancient Tigranocerta, founded by Tigranes, but that it was taken and almost destroyed by the Arabs: the

ruins are still to be traced at a great distance. These Koords are noted robbers, and their chief is a powerful feudal lord. Jezeerah is situated on an island in the Tigris, and is at present little more than a mass of ruins, but still inhabited by a chief and his followers, likewise noted robbers. The city was surrounded with a wall of black basalt, but is now in a state of decay.

The Sciambo Koords occupy the south of the Lake of Van; their capital is Julamouck, and the district contains a number of villages. The Baldinian Koords inhabit a district north-west of Mosul: their capital is Amadia, which is situated on a mountain very difficult of ascent, by a flight of narrow steps, cut out of the rock. The city is destitute of water, and they are obliged to fetch it from springs half-way down the hill. The chief of this tribe, although nominally subject to the Pasha of Bagdad, is in reality an independent hereditary Prince, descended from the house of El Abbas, which for more than four centuries reigned in Bagdad, and whose successors have, ever since the expulsion of that dynasty, reigned in Amadia: he is one of the richest and most powerful chiefs in Koordistan, and is sovereign over thirty-one districts, which are rich in corn and wine, and peopled by Koords, Nestorians, Chaldeans and Catholics.

The Boltanni tribe inhabit a range of mountains to the north-west of Beztooth,—they are a savage, cruel and rapacious race: and the Kara Djolan tribe occupy the whole of Northern Koordistan. Its chief can bring 16,000 men into the field. Of these we have very meagre accounts.

The Nestorian Christians reside in the mountains of Koordistan; they derive their name from Nestorius, an ancient Bishop of Syria, who was branded and banished

as a heretic, because he refused to apply to the Virgin Mary any other term than "the mother of Christ," whilst his bigotted adversaries in the Council of Ephesus decided that she should be called "The Mother of God."

These simple-minded Christians abhor image worship, auricular confession, and the doctrine of purgatory; they are often called the "Protestants of the East;" their missionaries for more than a thousand years have preached Christ in Tartary, Mongolia and China. They inhabit the country on each side of the Tigris, at the foot of the mountains on the east of that river. They have never been brought under the dominion of the Turks, who have made frequent attempts to subdue them, and on the last occasion, at the beginning of the seventeenth century, it is said that the Turks lost 100,000 men and five Pashas in the attempt. These people amount to nearly half a million in number, they are free and independent, and are governed by their Patriarch who resides at Kosharis, on the banks of the Zabat; but their capital is Jolemark, which is surrounded by a strong wall, and fortified with cannon, and contains in winter about 12,000 inhabitants, who principally emigrate to the country villages during summer. These Chaldean Christians are so fierce in maintaining their independence, that they constantly live with arms in their hands, nor do they lay them aside even in the churches on Sundays during Divine Service. Their knowledge is very limited, since they have no printed books among them, and very few even of the better classes are able to read; instruction is confined to the clergy, and when a man is disposed to study in order to become a Priest, he is then supplied with such manuscript works as they possess in their different

Churches and Convents. The Holy Scriptures are translated into their language in written copies, and they cannot themselves decide when Christianity was first preached amongst them: they relate that, at a very early period, a part of their tribe emigrated from these mountains and proceeded to India; on their return, they brought with them the original purity of the Christian doctrine and discipline, and this purity they assert they still retain in their remote situation. Although their literature is so low, these ancient Christians have produced many authors who have written works on various subjects in their language. This part of the world seems to open a fine field for Missionary labours, and for the circulation of the Scriptures in the Chaldean tongue, since the soil is prepared for their reception, already weeded from Mohammedan imposture, though not free from Papal errors; since some very early Missionaries from the "College de Propaganda" found their way amongst the Nestorians, and divided them into two hostile parties; the primitive Nestorians, and the papists; but the Chaldeans of the mountains, who are the great majority, eschew all submission to the Church of Rome, and their followers they deem to be heretics with the doctrines of their Church. The Nestorians maintain their primitive independence.

Syria once more forms a part of Asiatic Turkey, though it was for a time wrested from the Porte by their rebellious vassal, Mahomet Ali, the late Pasha of Egypt; but by the treaty of London in 1840, entered into between England, Russia, Austria, and Prussia, its sovereignty was restored to the Sultan, who now reigns over it by his deputy, like the other Provinces of Turkey.

Syria is situated on the eastern shores of the Mediterranean, and is known to the Asiatics by the name of "Belad el Sham," or the country to the left. It may be described as an isthmus which separates a sea of water from a sea of land. On the north-east this large tract is bounded by the Euphrates, on the east by the desert of Syria, on the north by the Ahmadagh branch of the Taurian chain, and on the south by the extremity of the Dead Sea. Syria was anciently called "Aram," a name given to it by the descendants of Aram, the son of Seth; and although situated within the temperate zone, it exhibits all the climates of the globe, and is subject to violent earthquakes. The soil affords abundant subsistence for men and animals.

The whole population from the coast of the Mediterranean to the Tigris belong to the same race, and speak the same language; and yet a marked difference exists between the tall, athletic, fierce-looking inhabitant of Lebanon, and the more enervated villagers of Aleppo and Damascus. Both the mountaineer and the free son of the desert have to encounter difficulties in procuring the necessaries of life, from which the inhabitants of the plain are altogether exempt. A certain degree of independence animates this composite body, which was strongly evinced when the late Pasha of Egypt endeavoured to bring them within his yoke.

From the age of David to that of Heraclius, the country was overspread with ancient and flourishing cities, but their decay has been easy and rapid: the country is destitute of stone and timber, the most solid structures were composed of bricks baked in the sun, and joined by a cement of the native bitumen. The inhabitants were numerous and wealthy,

and among the ancient Assyrian cities may be enumerated Heliopolis, or Baalbec, which was the capital of the plains in the days of Paganism, and was addicted to the worship of Baal. Syria was at first divided into numerous States, but David by his conquests brought them all into subjection to the kingdom of Israel; although they became independent again at the close of Solomon's reign, and Benhadad was one of those independent Kings spoken of in the Scriptures.

In the year 65 B.C., Syria was declared to be a Roman Province by Pompey, and under the reign of Augustus it became quietly settled as a part of the Roman Empire, when it was governed by a pro-consul, who commonly resided at Antioch. In the beginning of the seventh century, the Arabs of the desert, under Caled, the Saracen General, invaded this country, and brought the whole of it under the Moslem yoke. In 638, the Emperor Heraclius fled from Antioch to Constantinople, and after a show of resistance at Cesarea, by his eldest son Constantine, the province was abandoned to the Saracens, to whom the remaining cities immediately submitted. In 1516, the Turks conquered the country, and it was incorporated into the Ottoman Empire by Selim I., which it continues to be to the present time. It is divided into four Pashalics, Aleppo, Tripoli, Sidon and Acre.

Syria is one of the countries that has been improved by early cultivation; it is varied with mountains, vallies, and plains. Mount Hermon, which is situated at the southern end of Anti-lebanon, is the most lofty of the Lebanon range; it rises up like a regular and beautiful cone, nearly 5000 feet above the neighbouring mountains, and thus commands a view of almost the whole

land. Mount Lebanon stands between Tripoli and Acre: it is revered by the Mohammedans as one of the five holy mountains. They say that from its quarries the stone was taken to build the "Kaaba," at Mecca. A little distance from it is a bold cape, called the "Promorhorium album," whilst a ridge not far from it is called Mount Carmel. The broad plain of Eskelon stretches along the base of Carmel, with Jezreel, Endor, Nain, and Nazareth. On its borders to the eastward stretches the land of Bashan and Gilead. On an elevated plain near the Jordan, to the north, is a lofty parallel ridge of Lebanon and Anti-lebanon; their continuous peaks enclosing the spacious valley of Cœlo-syria, as far as the eye can reach. On the south side, deeply indented, are the still waters of the Sea of Galilee. The narrow vale beyond it marks the source of the Jordan, beyond which is "the great sea," the borders of "the promised land;" and beyond some intervening hills lies the ancient Tyre, "the Queen of the Sea"—these are the hills of Lebanon. Such are the general features of the ancient land of Israel, which from the Mediterranean to the Jordan, and from the Jordan to the desert, form a picturesque group, and a vast panorama of beautiful varieties, such as, associated with sacred history, absorb the mind of the beholder with almost awful reminiscences of the past. Through these hills and valés roamed the patriarchs with their flocks and herds—the Amalekites—the Anakims—and other races which were exterminated by God's chosen people, and here lived Joshua, Elijah, and numerous saints of old.

The principal rivers of Syria are Pharpar, Albana, the Orontes, and the Jordan; the latter sanctified as it

were by the miracles performed on it by Joshua, Elijah, and Elisha. The modern name of the Pharpar is "Awaj." Mount Hermon supplies the great reservoir to this never-failing stream, but its course has never been traced. Of Albana we have no reports of modern travellers. The Orontes is a small stream, and would be completely dry in summer but for its numerous tributaries; whilst the Jordan is a fine river and has three fords. It takes its rise in Lebanon, and, running southward, forms in its course the Lake Merom, and the far greater Sea of Cinnereth Galilee, or Tiberias. Its name possesses a charm to all Biblical students. Its whole course to the sea is about 130 miles; and its breadth, as described by Pococke, about the same as the Thames at Windsor. He says that "the stream is rapid and turbid." This part of Syria is described by modern travellers as "a deserted world:" and fragments of columns and sculptured stones lie scattered around the peaks of the mountains. Of these only emblems of human agency which are to be seen the finger of time has marred their beauty and stamped them with her own decay; or, as it has been significantly expressed, "nature herself seemed to be growing old." In Syria was witnessed the valour of David, the wisdom of Solomon, and the strength of Samson; where God's chosen people Israel were blessed with the divine manifestations of his power and love—typical of his glorious work of man's redemption—when the eternal Son gave his life for sinners upon Calvary!—Here Death and Satan were conquered, and life and immortality brought to light through Him "who spake as never man spake."

The Bible will be the best itinerary for the East; the people and the country are the same that they were

centuries ago, when the sacred writers drew their graphic sketches of the cradle of the human race—the primitive patriarchal system still rules with the same regulations for a family extending over and governing a people; the nomade families preserve the patriarchal system in its original purity, and these races contain the whole elements of the Eastern character.

The Christians glory in this land as that of the prophets and saints, and the scene of the Saviour's labours and sufferings, which is now partially blighted by the curse of Islamism, although Syria has served as a rampart and fortress of religious liberty in the east. The inhabitants are divided into two classes, the Mohammedans and the Christians; the former are not strictly orthodox; for although they profess allegiance to the faith of Mecca, yet it is little more than nominal. Such are the Druses, who derive their name from "Darozi," an innovator on the code of Mohammed. Their religion dates from 1020 of the Christian era: they profess one "universal intelligence:" they say that the number of human beings is always the same, neither increasing nor decreasing—that souls pass from one body to another—that they rise and become perfect in excellence, or deteriorate and become lost and squalid, according to their love and attachment to the truth. Some of them aspire to a more complete and perfect exercise of the abstraction of thought and feelings, when they retire to places set apart for them.

The Christians are styled Maronites;* their Patriarch,

* The wives both of the Druses and the Maronites wear the *horn* spoken of in Scripture, which is made of silver, tin, or gold, according to the circumstances of the wearer; it is sometimes studded and adorned with precious stones; it is from fourteen inches to two

by whom they are governed, generally takes the name of Peter, and is called "the Patriarch of Antioch." From his decision there is no appeal in temporal or spiritual affairs. His income, principally derived from lands exclusively set apart for that purpose, amounts to about £5000 a-year; he is therefore looked upon as a temporal prince.

The Conventual system is in full force throughout Lebanon—upwards of a hundred monasteries and nearly ten thousand monks being scattered in the country. These monasteries occupy the best sites. They are surrounded by luxuriant and well-cultivated grounds, and large estates have been converted into their patrimony. The harvest commences in July, and is over by the end of August. The general salubrity of the climate is such that malignant diseases are unknown.

There is something very interesting in the land of Syria—which will always hold a first place in the affections of Christians—as that which saw our Redeemer, with Bethlehem as his birth-place—Nazareth as his residence—Jerusalem his Cross and Passion—and where his followers were first called Christians, at Antioch. The Syriac was the vernacular between our Lord and his disciples—in this language he preached the coming of the kingdom of heaven. It was in Syria that the New Testament was written in Greek, and how much does the fact that our Lord pronounced these Scriptures in Syriac confer value on the translation of the New Testament. We learn that, from various causes, more especially from their captivity in Babylon, the Hebrews

feet long, and from three to four inches wide at the base; from the top of it a veil is suspended, which partially conceals the features. —Au.

lost their dialect and adopted the Syriac, which is closely allied to Hebrew. On the table land is the holy city of Jerusalem—here the Redeemer's footsteps may be traced — here are the waters on which he walked—the well by which he thirsted (in Samaria). Syria is emphatically called "the Holy Land" because it gave birth to the Redeemer: his ministry was confined to this land—he never went beyond it, except in one instance, into the borders of Tyre and Sidon, and where that remarkable instance of the faith of the Syro-Phœnician woman is recorded.

Of the lakes in Syria—the principal one is called the "Dead Sea." Buckhardt states that it had no existence before the destruction of Sodom and Gomorrah, and that it was the effect of that tremendous catastrophe;* but this theory is now exploded by a very intelligent French traveller, to whom we will shortly refer. Most travellers describe this lake as a gloomy and fearful spectacle, surrounded by abrupt precipices. It is seldom visited by any footsteps save that of the wild Arab, who holds it in superstitious dread, which is increased by the awful solitude that pervades it. In the descents of the precipices are some caverns where the Bedouin sometimes finds a home. A few inches below the surface of the mud, is found a black sulphureous stone of which crosses are made and sold to pilgrims. The water is perfectly transparent, but extremely bitter; it is said to be composed of salt, coloquintedon, and oil; and has the property of inflicting an acute sensation

* Probably Buckhardt derived his idea from the Bible itself:—"the vale of Siddim was burnt up and turned into a salt sea."—*Numbers* xiv. 3.—Au.

of burning, it acts violently on the mucous system, causing at the same time a painful contraction of the throat; no fish can live in it.

On the borders of the Dead Sea there is grown that remarkable fruit called "the Apple of Sodom," which is described by Chateaubriand as being about the size and colour of a small lemon, before it is ripe and when dried it contains blackish seeds, which may be compared to ashes, and in taste and smell resemble bitter pepper: he says that they are the product of a thorny shrub, having taper leaves. Josephus thus notices it: "Which fruits have a colour as if they were fit to be eaten, but if you pluck them with your hands they dissolve into smoke and ashes." They are thus spoken of by Tacitus: "The herbage may spring up, and the trees may put forth their blossoms—they may even attain the usual appearance of maturity; but with this florid outside all within seems black and moulders into dust." Some botanists describe this production as "a tall perennial plant, with thick dark green leaves on a very short stalk; the flowers are interminal, and have auxiliary umbels of a purple colour, succeeded by somewhat globose pods, about the size of a large apple, containing numerous flattened brown seeds, each furnished with a silky plume."

M. de Saucey, who very recently visited and explored with much diligence the remotest parts of Palestine, describes their passage by the line of shore "from the mouth of the Kidron, in the eastern land of the Amorites, that they returned by a different route, and passed successively through the ruins of Zebulon, Sodom, and Zoar, which were never before identified or supposed to be in existence, but are now palpable and traceable in

their full extent, and placed exactly where scripture and classical authorities combine to place them, evidently reduced to their present state by volcanic agency and the effect of fire, exceeding in antiquity the earliest of the pyramids. These were flourishing cities prior to the birth of Abraham; as far back as two thousand years before the Christian era." Tradition, and the similarity between ancient and modern names, seem to confirm the reports of this traveller, who says that he likewise discovered the site and ruins of Gomorrah extending over the space of four continuous miles, nearly opposite to Sodom, at the southern part of the lake, and separated from it by a distance exceeding seventy miles. This discovery, in a country where fable is so much blended with history, is of extreme importance where nothing has changed, and where the influence of improvements has been never felt or known. He describes likewise the lake of Gennesareth, and the ruins of Tiberius, as in themselves most interesting: that in whatever direction you turn, you may trace the footsteps of the Saviour and his beloved disciples—the water on which they sailed all bright and glowing with the most transparent atmosphere—and the blessed and hallowed spot where the Messiah has left at every step a token of his presence. He says, "the world can scarcely offer a panorama equal to this."

Of the country around Jericho he speaks of its being "of most luxuriant verdure, and adorned with myriads of beautiful flowers, under the softest sky that can be found in the world."

The land of Edom was at Mount Seir, an elevated tract stretching from the northern part of the Dead

Sea to the gulf of Ezion Geber. The earliest inhabitants were the "Horons," or dwellers in caves; it was in after ages, called "Idumea," by the Greeks and Romans.

From Pisgah's height in the field of Zophim, where Baalam saw the tents of Israel, is in the land of Moab, over against Bethpeor. From this mount was Moses permitted to see the promised land, and here he died; "but no man knoweth of his sepulchre to this day." Canaan was pleasantly diversified with mountains and vallies, and well watered with a multitude of small rivulets, which emptied themselves into the Mediterranean Sea, or into the Jordan. The length of the land from Beersheba on the south to Dan, is about 180 miles. The greatest breadth from the Mediterranean to the Jordan is about 50 miles, and about 20 miles to the eastern boundary of the Reubenites, Gaddites, and Midianites. On the north-west of Canaan lay Syria, and on the north side of the Mediterranean lay the countries of Greece and Rome.

Phœnicia was a fertile province of Syria, on the western declivity of Lebanon, bordering upon the Mediterranean. In the New Testament it is known as "the coast of Tyre and Sidon." Sidon was the first-born of Canaan, the youngest son of Ham, who gave his name to that land which was afterwards promised to the children of Abraham for an inheritance. Sidon is celebrated both in sacred and profane history for its luxury and commerce. We also learn that this country was called "Syro-Phœnicia," and that the people sent out colonies to the most distant parts of Europe, Asia, and Africa—that the Phœnician pilots and sailors navigated the vessels of Solomon, and that they assisted in building his temple. The Phœnicians were the first

acquainted with the use of letters, which they introduced into Greece. What do we now see of this ancient seat of learning and of the arts!—these once opulent and populous cities under the withering blast of Islamism reduced to masses of ruins, and a scattered population ground to the dust by the despotic sway of the Moslem.

Mesopotamia is a part of Asiatic Turkey — the name being comparatively modern: at the time of the Macedonian conquest it underwent a change, since it was anciently called "Aram-Naharam," the country having been peopled by the descendants of "Aram," the son of Shem. Strabo divides Mesopotamia into two parts, "Padan-Aram" and "Sede-Aram;" meaning the fertile and cultivated, the dry and the barren. The part situated near the high mountains of Armenia is very fertile and delightful for its pastures and shrubs; whilst the other part towards the south is destitute of water and barren—its greatest length is about 400 English miles, and the breadth varies from 150 to 200 miles. The Hebrew word "Aram-Naharam," signifies the "land between the two rivers," since it is nearly encompassed by the great streams of the Tigris and the Euphrates. Here Nebuchadnezzar once planted a colony of Jews, among whom was the prophet Ezekiel; this land formerly contained many populous cities—Casemish, Hena, Sephariviam, Thelasar, &c.—of these cities the remains are very few, and their sites are traversed over only by the nomadic tribes of the wild Arabs. The Scripture associations of Mesopotamia are very interesting—here Abraham lived in the district of Urmea, the Patriarch who first eschewed the idolatry of his countrymen, and is styled

"the friend of God"—here is "Ur of the Chaldees," to which the wandering Jews make pilgrimages as the birth-place of the Patriarch. It is through this country Xenophon made so many marches, of which he gives a most interesting report in his first book of the Anabasis. The soil, wherever it is well-watered, is fertile. There is one part called "the district of roses," from the abundance of those flowers which grow there, particularly of the white kind.

Mesopotamia was invaded by the Romans about the middle of the fourth century, headed by Julian. The country is then described as a dry and barren waste which could never be improved by the arts of human industry. Julian marched over the same ground which had been trodden above seven hundred years before by the footsteps of the younger Cyrus. As described by Xenophon; "The country was a plain throughout as even as the sea and full of wormwood, and if any other kind of shrubs or reeds grew there they had all an aromatic smell, but no trees could be seen. Bustards and ostriches, antelopes and wild asses, appeared to be the only inhabitants of the desert, and the fatigues of the march were alleviated by the amusement of the chase." The loose sand of the desert was frequently raised by the wind into clouds of dust, and a great number of the soldiers of Julian with their tents were suddenly thrown to the ground by the violence of an unexpected hurricane. In ancient days, when the commerce of the Persian Gulf was in its glory, it was the grand caravan road which traversed the banks of the Euphrates on their way to Palmyra. This state of things continued even after the Moham-

medan conquest; but the passage to India by the Cape of Good Hope put an end to this inland commerce, and to the existence of these cities. The naphtha and bitumen which were anciently used in building the tower of Babel and the walls of Babylon, were taken from a place called "Haditha, near the Euphrates. The climate issometimes visited with the "Bade Simoom," or poisonous wind, which produces fatal effects on animated nature, occasioned by the great number of salt lakes whose stagnant waters emit a pestilential quality to the air that is much dreaded by the inhabitants. The deserts, as in the days of Xenophon, are inhabited by the lion, the wild ass, the antelope and ostrich. Several fruits grow wild occasionally on the banks of the Euphrates—such as tamarinds, cherries, and mulberries. The inhabitants, as has been stated, are the descendants of Aram, but the country has been subsequently peopled by Arabians from the south, since there was nothing but the Euphrates to divide Mesopotamia from the Arabian deserts.

Several Khoordish tribes likewise occupy the country, amongst whom are the "Yezedees," to whom allusion has already been made, the most ferocious, sanguinary, and numerous race, dwelling partly in Koordistan and partly in the mountains of Senjar, where they live completely independent of the Turks; they are said to be an heretical sect of Mohammedans and that they worship the devil; but whether they do homage to avert his wrath, or as an object of adoration, it is impossible to say: they will make great sacrifices to Satan, sometimes of their own children. In one of the mountains of Senjar is a great cavern, into which, on a certain day of the year, they cast their offerings to the devil, con-

sisting of silver, gold, or any other valuables; the cavern is said to be so deep that no line has ever reached the bottom of it, which is supposed to go down to the abode of Eblis. They denominate their object of worship "Karaben," and regard him as one of the great ministers of the Supreme Being—they are robbers by trade and long-confirmed habit. Their numbers are variously stated at from a million to half that amount.

For several centuries past Mesopotamia has been the battle ground between the powers of the West and East, and ever since Turkish domination it has declined. South along the Euphrates are to be seen the ruins of former cities and towns which flourished here in the days of Rome and Parthia. Kirkisia, a town at the junction of the Khabour with the Euphrates, represents the Charchemish of Scripture, which was taken by Pharoah Necho, and recovered by Nebuchadnezzar. The ancient Thrapsacus, on the Syrian side of the Euphrates, is the extreme limit of Solomon's kingdom to the north-east. Feluja was once a town of great note on the Euphrates—the seat of the Abasside Caliphs, before the foundation of Bagdad.

The Sandjak of Salonica, the ancient city, is a place of very considerable importance. The population is very miscellaneous, consisting of Greeks, Turks, and Armenians, with French and English merchants. The chain of Mount Athos commences here at the village of Sidero Kapsi and terminates at the most eastern part of the Chalcidian Chersonesus—this mountain is no less celebrated for its height and bulk than is Olympus for its loftiness.

The Pashalics of Diarbeker and Rakka are said to contain 50,000 square miles, with 700,000 people.

Diarbeker is on the north of the Tigris, and was anciently a strong town called Amida which was a bulwark of the Romans—it has a good trade on the Tigris.

Orfa, in the interior of Mesopotamia, is one of the finest cities in Asiatic Turkey, and the seat of a Pasha. Its primitive name is supposed to have been "Ur Khasdim" or "Ur of the Chaldees," where Abraham dwelt before he came to Haran with his father Terah on his road to the promised land. Orfa is celebrated for its inexhaustible supply of excellent water,—an inestimable blessing in a hot country. It is likewise celebrated for its legendary lore of ancient superstitions — some of them rather remarkable. Great veneration and respect is paid to the memory of the Patriarch Abraham, and there is a lake called "the lake of Abraham, the beloved, the friend of God." On the brink of this lake, and amidst the most beautiful foliage of tall and solemn cypress, stands "the mosque of Abraham"—deemed to be the most splendid of the kind in Asiatic Turkey—a large building surmounted by a dome with four graceful minarets springing up around it; the borders of the lake are studded with beautiful foliage, emitting a refreshing fragrance and casting a welcome shade all around. Every place having any relation to the memory of Abraham is held in the highest veneration in this country by the Mohammedans as well as by the Christians and Jews.* This

* We learn from our biblical researches that "God, in giving names to persons, intended them to apply to their condition of usefulness—thus *Abram* signifies "high father;" *Abraham*, "the high father of a multitude;" *Sara*, "my princess;" "*Sarah*, "princess of a multitude." We learn in the worship of the Mohammedans, when they prostrate themselves and lay their foreheads in the dust—that

lake is visited by pilgrims from all quarters, from motives of pious respect for the patriarch whose name it bears. Even the fish which swim its waters — carp, of an immense size—must neither be caught nor molested; hence they multiply exceedingly, and it is considered an act of piety and amusement to feed them.

By traditionary fable we learn that Nimrod dwelt at Orfa, and it is said that he ordered Abraham to be thrown into a fiery furnace for his refusal to become a fire worshipper.* The furnace was miraculously converted into a fine spring of water, which fills the lake. But a more singular tradition is, that Orfa was the seat of the famous King of Edessa, Agabus, who was believed

this was copied from Abraham, *who fell on his face* as being afraid or ashamed to look upon God. We have likewise some intimation of the origin of females veiling themselves in the East, when Abimelech gave large presents to Sarah to purchase veils for her and her maidens for the concealment of their beauty, although we have no instance of the practice of this custom until Rebekah, at the approach of Isaac, "took a veil and covered herself."—Au.

* Bayard Taylor writes thus, from Bombay, India, January 1, 1853, in regard to certain of the peculiar habits of the Parsees, or fire-worshippers, of India:—They are, as is well known, followers of Zoroaster, recognising one evil and one good principle who contend for the mastery of the universe. They worship the sun, as the representative of God, fire in all its forms, and the sea. Their temples contain no images, but only the sacred fire; and though they have fixed days for the performance of various rites, they repeat their prayers every morning soon after sunrise. The dead are neither buried nor burned; but exposed to the air, within a walled enclosure on the summit of a hill. The bodies of the rich are protected by a wire screen till wasted away; but those of the poor are soon devoured by birds of prey. The children are generally married at from two to five years of age, and brought up together till of a proper age to assume the duties of married life. Most of the marriages are celebrated at this time of the year, and the streets continually resound with the music of the bridal processions."

to have had a correspondence with Christ by letter during the Saviour's abode upon earth, and to have received from our Lord, as a mark of his esteem, his picture impressed upon a napkin, with which he gratified the faith of Agabus, who had invoked his healing power, and offered him the strong fortress of Edessa, as a refuge from Jewish malice. This story is so firmly believed that it would be dangerous to question it at Orfa, amongst the Roman Catholics and Grecks.

The city is seated on a hill, on the east side of the range of the Taurian mountains, and is from three to four miles in circumference. The houses are all built of stone, but the streets are narrow. It is a place of considerable trade, and the seat of some manufactures. Provisions are plentiful and cheap, and a great supply of ice is brought down from the heights of Mount Taurus, and sold to the poor for a farthing a pound. Fruits, too, are abundant—apricots, quinces, grapes, and pomegranates. The bazaars are very respectable, and amply supplied with the manufactures of India, Persia, and Asiatic Turkey; and British fabrics were formerly sent down from Aleppo, which is no longer the case, since the decline of the British factory at that place. The natives are said to be superior to those of most of the Turkish towns, and to be more tolerant in religious matters; they are estimated at 48,000 Mohammedans, and 2000 Armenians and other sects. The town is defended by a ditch, fifty feet deep and twenty wide, hewn out of the rock,—a work of great labour.

Haran, eight hours to the south of Orfa, is famous as the abode of Abraham, but the place is now in ruins. The Sabians formerly inhabited it, and on a hill was lately to be seen the remains of one of their temples,

which they erected to the God Hermes. The Sabians were worshippers of the hosts of Heaven.

Merdin is a large city and fortress to the east of Orfa, situated on a very high hill, the access to which is by a staircase cut in the rock to an immense height; it is called the Arnos of Mesopotamia. The inhabitants are said to amount to 20,000, two-thirds of them are Mohammedans, where they have eight mosques. The Christian sects have likewise their churches, and the Syrians have two convents in addition. The country around is high and hilly, and at the foot of Jebal Mérdim is the village of Elijah, from which spot it is believed that the prophet ascended to Heaven. The trade of the place is active and they have manufactures of cotton and silk. About 1000 families of the "Guebres," or fire worshippers, reside here, being the same religious sect as the Parsees of Bombay.

Mosul is a large and ancient city on the right bank of the Tigris, with a population of 50,000 people. Amidst surrounding desolation and solitude, Mosul still survives, though evidently fast declining: there is only one mosque in it, and the houses are badly built. At Nunia, a small village on the other bank, is the site of Nineveh; but the ruins of Assyrian and Babylonian towns, being mostly of brick, cannot be easily identified. The battle of Arbelah, between Alexander and Darius, was fought near this place.

The ruins of Dara to the south-east of Merdin, present an immense number of catacombs, cut out of the hard rock, which is a species of freestone, some of them are to the height of forty feet, with Greek inscriptions almost obliterated; these ruins give a shelter to some Koordish and Armenian families, and eighteen miles

further on are the ruins of Nesibis, the capital of Persian Mesopotamia. They occupy a space of more than three miles, and amidst the wrecks of their former greatness, 300 Koordish families reside subject to a Chief.

With this brief sketch of Mesopotamia, we now proceed to the third division of Asiatic Turkey.—"Irak-Arabi," a deserted and neglected region, except by a few hordes of wandering Arabs. The Turkish power is restricted to a few remaining towns on the banks of the Tigris and the Euphrates, but the country is generally in the hands of warlike Arab tribes, alike independent of both Turks and Persians. The modern "Irak-Arabi," comprehends the western division anciently called "Chaldea," and the middle division, which is commonly called "Babylonia." The Greeks conquered this extensive region under Alexander. During the ascendency of Roman power, it was under Parthian dominion; but the twenty-seven places described by Ptolemy, with the exception of Babylon, are no longer to be found in the page of history.

The names of Chaldea and Babylon are generally applied to the same country. The term "Chaldea," was derived from the fact of the inundation of the Euphrates. The language was not unlike the Hebrew, some small portions of the Old Testament Scriptures are written in it. The soil is astonishingly fertile. Its commerce was formerly considerable; and it was "a land of traffic—a city of merchants."—(Ezek. xvii. 4.) This kingdom was one of the four thrones described by Daniel under the symbol of a "lion with eagle's wings." The country below Babylon and that on the south-west of the Euphrates, is thought to have been the great highway of nations, along which passed the settlers of

Europe. In the dawn of history we find two great kingdoms of the Syrian race settled here, that of Ninus or Nineveh, or the Assyrians, near Mosul on the Tigris; and that of Babylon, or the Chaldeans, near Hillah on the Euphrates. Nineveh was said to have been the oldest city in the world, and Babylon the seat of the first great kingdom; the power of which was felt through western Asia. The kings of Assyria defeated the kings of Judah, nearly 3,000 years ago, when the Jews fell into the hands of the Medes. Babylon lasted longer than Nineveh, but after many wars with the Egyptians and the Jews, conquering the latter and carrying them into captivity, Babylon fell under Cyrus, King of the Medes and Persians, 2385 years ago. Alexander the Great brought the land under the sway of the Greeks, and had here a great kingdom, the seat of which was Selucia. In the eighth century the Saracens overran it, and made the seat of a great Kingdom at Bagdad, whence the Caliphs ruled over a considerable part of the world, but they were subsequently conquered by the Turks, since which period Chaldea has formed a part of the Ottoman Empire.

Hillah, on the banks of the Euphrates, marks the site of Babylon, about fifty-eight miles south of Bagdad: this great city was once a square of fifty miles round, walled in, lying on each side of the Euphrates, over which was one bridge only. The walls were eight feet thick, the "Kasr," or palace, stood on a height, and is now the best preserved from ruin. Another building, called the "Mujelibe," was 140 feet high, and 600 feet long. What is called the "Birs Nimroud," or the Tower of Belus, is now an oblong mound, 762 yards round, and rising to a height of 198 feet.

The ruins of Babylon, which have been so often described by travellers, are said to extend twelve miles south, all the way to Hillah. At the distance of six miles west of that city, stands the "Birs Nimroud," or the ancient Temple of Belus. The space allotted by Sir R. Porter, Buckingham, and other visitors, to the ruins of this once mighty city is 144 square miles, which is full of mounds—remains of ancient walls, deserted water-courses, and ancient embankments. To particularize these *debris*, we must refer to the travellers themselves, who state them to be of brick, broken pottery, mortar, bitumen, &c. This mass of rubbish has been successively emptied of its bricks, as fast as it could be done; and the town of Hillah, on the banks of the Euphrates, fifty-eight miles to the south of Bagdad, is said to have been built with these *debris*. It is a large place, containing a population of 12,000 inhabitants, with several Caravansaries, and an extensive bazaar. Of the different remains of Babylon, as described by Sir Robert Ker Porter, he designates one as the terraced palace of Nebuchadnezzar; and speaks of the ruins of the tower of Belus, as being of the finest brickwork, more than 200 feet high, rent half-way down, standing like a pyramid. In the dens and ravines are wild beasts of the desert, fully confirming the prophecy, that "owls should dwell there, and satyrs dance there." There are other ruins in this vast territory of Chaldea; those of Hirah, the ancient capital of the Mondar dynasty of Arabian princes, and those of Cufa, formerly a seat of the Caliphs, which gave its name to the obsolete Cufic alphabetical character. Near these ruins is the venerated tomb of Ali, the cousin of Mahomet, and an object of worship with the Persians. Bands of these

pilgrims annually visit it, as well as the tomb of Hooseen, one of their objects of worship. This land was once filled with numerous and populous villages, where temples reared their heads in every direction; but under Moslem rule all is blighted; and as the former abode of civilization, agriculture, manufactures and commerce, have, "Like the baseless fabric of a vision, left not a wreck behind," (Babylon only excepted); and here and there a village, or a camp of wandering Arabs on the banks of the Euphrates. The vial of Divine vengeance has been here poured out, and, like a leprous distilment, has dried up the fertility, the beauty and the power of this once favoured region.

Of Asiatic Turkey we can say very little of its history. Bagdad is the principal place remaining to be noticed, which was the splendid court of the Caliphs of the Abbassides, which honour it held for more than five centuries, during the sway of the house of Al-Abbas. The city was stormed and sacked by the Mongols, in 1260, after a siege of ten months; and Halakou, their general, pronounced the death of Mortasom, the last of the temporal successors of Mahomet. The ancient city is said to have been built by Al-Mansor, the second Prince of the dynasty of the Abbassides, in the eighth century, which continued to be the residence of the Mohammedan Caliphs, till its destruction by Halakou, the Tartar, about the middle of the eighth century.* The modern or existing city, was built by another Caliph, Al-Mansoor, in 1762, who gave his city a new name, "Daral Salem," or the gate of peace. It was originally

* There is some dispute respecting the etymology of the word Bagdad. The Persians say that it is derived from "Bag," a garden; and "Daoud," David; or "David's garden."—Au.

constructed on both sides the Tigris, about 300 miles from the sea, and extended for a long way by the river; but it has sadly declined from its original magnitude and grandeur. The city was communicated with by a bridge of boats, and surrounded with a wall of brick, with large towers in the principal angles, and turrets at small distances from each other; where were batteries planted with cannon. The wall has a ditch of considerable depth around it, but it is merely an excavation without masonry. There are only three gates of entrance: the streets are narrow and dirty, even more so than of most Turkish towns. The bazaars are good, and there are a few open squares. The Pasha's palace is an extensive building near the river. The population is estimated at 180,000, amongst whom are Turks, Jews, Armenians, Koords, Persians, and Arabs. The city contains upwards of 100 mosques, 50 public baths, and numerous bazaars.

The Pasha may be said to be almost independent of the Porte, since he has often set the Sultan at defiance. His sway extends over the rich lands between the Tigris and the Euphrates, even to Bussorah; it is estimated at 90,000 square miles, with about a million and a-half of people. The prosperity and the trade of any place in Turkey always increases in proportion to its remoteness from the seat of government, since the Pasha, feeling strong in his isolated position, is less exacting, and has less tribute to pay to his "Suzereine." On the Tigris, somewhat below Bagdad, are the ruins of Ctesiphon, the once Parthian chief town; and farther on are some ruins of Seleucia, the capital of the Greek kings. At the latter place, is a hall of 1 6 feet high, the remains, it is said, of a palace of Chosroes. To the

south of Hillah is the tomb of Ali, already alluded to, called by the Persians "Meshid Ali;" it has a fine dome, and is much frequented by the Persian pilgrims.

Bagdad, the capital of the famous Caliph Haroun al Raschid, and his Vizier, Giafar, has given many subjects for the "Arabian Nights," though very few of its inhabitants, perhaps, are acquainted with this inimitable picture of the romantic east, the manners and customs of which are so stationary that nothing better can be drawn by the most vivid modern painter. At this period of history, from A.D. 786 to 809, Haroun Alraschid was Caliph of Bagdad; and under his patronage many works were translated from the Greek, in philosophy, astronomy, mathematics, and medicine. He had a great taste for knowledge, and to his wisdom the Arabians were indebted for the progress which they made in literature and science.* He rose superior to the bigotry which was the leading characteristic of "the faithful," and encouraged John Ibu Mesue, a Nestorian Christian of Damascus, to make translations from the Greek literature. The "Arabian Nights' Entertainments" is one of the greatest monuments of Asiatic taste and genius; in the variety of its incidents, and the delineation of eastern manners, it is, perhaps, unsurpassed by any existing production, those of Homer and Shakspere only excepted. But we are told that the European transla-

* At this time the irruption of the rude and untutored people of the north into the Western Empire for a time extinguished learning, the sciences, and arts; and when the commotions occasioned by their movements had subsided, the little of literature that remained was in the hands of superstitious and ignorant monks, till Charlemagne in the west, and Haroun al Raschid in the east, gave a new impulse to human ingenuity. The seventh and eighth centuries may, therefore, be deemed the darkest of what is called the "middle ages."—Au.

tions do not contain a thirtieth part of the great Arabian collection. The purely Arabic portion relates principally the adventures of the Caliphs in and about Bagdad, and their date is generally of the time of "Haroun al Raschid," and his Vizier, Giafar. Every one acquainted with the East will confirm this statement—that they are most excellent delineations of the customs and manners of the present day, which, like the laws of the Medes and Persians, "alter not." Many of the tales are Persian, Indian, and Egyptian, and form a treasure to that numerous class of story-tellers who rove over the East, particularly the Dervishes: they recite them to crowds of followers, who delight to revel in fervid imaginations, to which there is so much propensity in their sunny climes. They surpass almost all the romances of chivalry, by the sustaining and unvarying interest of their narratives; in proof of which they have passed from tongue to tongue, and from nation to nation, and it may be almost asked, In what part of the world are they not to be found? These brilliant mythologies of fairies and genii, without striking terror, carry us into the realms of marvel and prodigy.

But the Arabians were likewise celebrated for their poets, even "Improvisatori" poets. The poetical pleiades of seven illustrious bards, whose works were considered the finest that were written before the time of Mahomet, are distinguished by the appellation of "Micallakat," or "suspended;" because, on account of their great excellence, they were suspended around the "Kaaba," at Mecca. The copiousness of their language furnishes the Arabians with a vast number of words having a similar termination; hence they have a grand treasury for poetry.

The pashalic of Aleppo is very extensive, comprehending northern Syria between the Euphrates and the Mediterranean. It formerly comprised more than three thousand villages, whereas in 1785 it contained only four hundred villages,—so deplorable has been the result of Turkish misrule and the incursions of the Turkoman and Koordish tribes. Thus the greater part of the environs of Aleppo have been depopulated: houses are destroyed, fields abandoned, and the wretched peasantry, in order to avoid the oppression of their Turkish rulers, have taken refuge in the towns, where they are lost in the mass of population, and escape the rapacious hand of despotism. Aleppo stands encircled with barren hills destitute of trees: it has been visited with frightful earthquakes, particularly in 1822, of which a large circuit around bears testimony. It was besieged by the Saracens in 638; the castle stood distinct from the city on a lofty artificial mound, half a mile in circuit—the sides were sharpened to a precipice and faced with freestone. After the loss of three thousand men, the garrison, although unequal to the defence, defended themselves most bravely and killed great numbers of Saracens, whose troops, being considerably reinforced, renewed the attack with great vigour. Thirty of them undertook to scale the walls: seven of the stoutest mounted on each other's shoulders, the remainder were successively drawn up by the long fold of their turbans; they immediately stabbed and cut down the sentinels—having overpowered the guard they unbolted the gate, let down the drawbridge and defended the narrow pass till the arrival of their General at the dawn of day with all his forces, who presently took the place, which was then called the capital of Syria.

The walls of the city are supposed to be the work of the Mamaluke Chiefs when they possessed Syria, since they bear that massive style of architecture which has been long obsolete in this region. There are nine gates to the city, which is supplied with good water from two springs eight miles north of it.

Aleppo owed its former importance to commerce, of which it was a grand connecting link with Persia and Bagdad, Armenia, and Diabeker, with India, Mecca and Egypt, and with Europe by Scandaroon and Latakia. To and from these places caravans were frequently marching, and perhaps few cities in the East were distinguished by greater commercial activity, which has now so much diminished, that Aleppo is losing all its former importance. The road used by King Solomon and the Phœnicians, from the gulf of Akaba and the Dead Sea to the havens on the Syrian shore is already open to English travellers, and the day may come when the English rulers of the East may follow in the track of Solomon's caravans from Ezion Geber across Judea. The mosques of the cities are numerous, and some of them very fine. The bazaars, like most of those in Asia, form long covered streets, which are locked up an hour and a half after sunset. The gardens extend nearly twelve miles beyond the city and produce an abundance of fruits, such as pomegranates, olives, and other Asiatic productions. Several European Consuls reside here, and are much respected by the natives.

Some history attaches to Aleppo of its civil strifes similar to what have been already related, highly characteristic of the Turkish government. Aleppo had been for some years a scene of warfare between the Pasha and the Jannissaries, wherein the latter prevailed and usurped all the power, leaving to the Porte only a nominal revenue

quite insufficient to support its own Governor. In 1813, Mahomet Pasha was appointed Governor of Aleppo, and stormed the towns of Richa and Jessershogo, whose Chiefs were in correspondence with the Jannissaries; he laid waste the adjoining country, and then returned to his camp before Aleppo, where, by bribing some and threatening others of the Jannissaries, he persuaded them to give up their Chief, promising that *he alone* should be punished. This unhappy man was tortured for nearly a week to compel him to disclose his wealth, and when that end was accomplished his head was struck off. The remaining Jannissaries were invited by the Pasha to a banquet in his camp, and they were so foolish as to accept the invitation. The moment they entered the precincts of the camp they were seized, tortured, and put to death, and their heads, preserved in wax, were sent to Constantinople. By this act the Pasha possessed all the wealth that the Jannissaries had accumulated for fourteen years, which was immense, this they had acquired by monopolising the price of corn and all other provisions destined for the supply of the city; some of them had amassed many millions of piastres in value, consisting of money, rich merchandise, or precious stones, deposited in strong boxes, either in secure situations, or buried underground. Of all this Mahomet took possession, to the great joy of the people, who preferred the yoke of one tyrant to that of the many.

Antioch—formerly the capital of Syria, and only second to Rome itself in wealth and population—being successively visited by earthquakes and captured by contending armies, was finally ruined in 1262 by the Mamaluke Sultan of Egypt. It was further destroyed by an earthquake in 1822; and is now but a small, miserable place. About fifteen miles below it is Selecius,

the ancient port of Antioch, which is likewise a miserable place and in ruins. The great plains lying to the eastward of Damascus, and stretching towards Palmyra or Tadmore in the desert, is a region little known to travellers, and is as seldom traversed as the inmost recesses of Australia; but the older countries of the world, and, above all, the biblical lands, are invested with historical associations, and clothed in a garment of classical antiquity, which the mere grandeur of scenery fails to rival. How interesting are these remains of art, which connect the works of man with the works of the Creator—which tell of earthly revolutions, of the decay of empires, whether produced by divine wrath or human agency—how eloquently do they preach dumb homilies, more impressive in their moral application than any which we could derive from man's preaching. In these unbroken solitudes the new world has never entered, nor have these haunts echoed to the sounds of human labour since the fiat was pronounced on their mouldering temples and crumbling walls, such as Baalbec, Petra, and other works of the ancients.

The Pashalic of Damascus is very large, it contains the cities of Hama-Hems, Damascus, Baalbec, Jerusalem, and the once-famed Palmyra, comprehending the district east of the Jordan, once possessed by the half tribe of Manasseh and the tribes of Reuben and Gad. Damascus, the capital city, has ever been a theme of praise, not only with the natives but with all foreigners—the Emperor Julian called it the "City of Jupiter," and the "Eye of the East," and said that it excelled all others for the grandeur of its temples; the mildness of its climate, the excellence of its fountains, the multitude of its streams, and the fertility of its soil. The Mohammedans say of the city, that the Pro-

phet, when he viewed it from the mountains, was so delighted with the prospect that he forbore coming into it, lest he should forget his proper business and make it his paradise. The approach to it is for hours through rich olive grounds and gardens, surrounded and irrigated by streamlets, partly natural, partly artificial.

Damascus is much associated with Biblical history—they show the house from the window of which St. Paul was let down in a basket—the place where Abraham defeated the four kings—the cave of the seven sleepers—the tomb of Noah—the house of Ananias, and the street called *Straight*, in Acts ix. with many other wonderful spots, both anti and post-diluvian. The city is encompassed with ramparts, which are now in a ruinous state. The mosques are very numerous, and the principal one, formerly a cathedral, is well worthy of attention. The bazaars are likewise numerous, and better lighted than they generally are in Turkey. They have some manufactures of silk, cotton, and damask. The city is said to contain 12,000 Christians, and 2,500 Jews, and in all 200,000 inhabitants. The Greek patriarch resides here, and has under him forty-two archbishops and bishops. Next to Jerusalem, Damascus is venerated by both Christians and Moslems, as hallowed ground. It is a city of the highest antiquity, being at least, as ancient as the days of Abraham, if not more so: from the time of David, it has had many masters, the Turks call the city "Sharn." It was besieged by the Saracens in 633, when under the government of the Emperor Heraclius; the massacre of the inhabitants was most frightful; these devastators of cities and nations advanced with their usual war-cry. "Ye Christian dogs, you know your option,—the Koran, the tribute, or the sword. We are a people whose delight

is in war, rather than in peace, and we despise your pitiful alms, since we shall soon be masters of your wealth, your families, and your persons." The Imperial Army was defeated; Damascus was taken after a siege of seventy days, when the inhabitants were subjected to pay tribute to the Moslems. The city has twice risen from great catastrophies: it was burnt to ashes by Timour in 1401, because a Tartar was moved by religious zeal to revenge the blood of an Arab; yet Damascus sprang again from her ashes, to become a splendid capital of Syria. It has been always renowned as a manufacturing town, the industry of the place is of great antiquity, even when no manufactures existed in any part of Europe. The Phœnicians in ancient times, were supplied with the manufactures of Damascus, which formed a part of their commerce with India, and other parts of Asia. Four thousand persons were said to be employed in making silk stuffs, and in steel they are particularly celebrated to this day, since a real Damascus scimitar-blade exceeds anything of the kind in the world. Cottons, linens, and turnery, were likewise known to the Damascenes, and their jewellery showed both the skill and the taste of the workmen. Copper and iron were extensively worked there. Essences, perfumes, and balms were likewise prepared by them.

Edessa is a small place in Syria, once renowned for its literature. Tradition ascribes the conversion of the people to Christianity to St. Thomas the Apostle, and there are reasons for thinking that the translations of the Bible were made at this place; certain it is, that it was once celebrated for its school of learning.

To the north-west of Damascus is the valley of Baalbec, between the Libanus and the Antilibanus. The Greeks called it "Heliopolis," or the City of the Sun;

and in the days of Pagan idolatry it was a considerable place, but is now reduced to a miserable village of 100 families only, having been overturned by an earthquake in 1751, at which time it contained a population of 5,000 persons. The magnificent ruins of the temple at Baalbec have been described by many travellers, as most imposing in the view. It measures 200 feet in length, and 100 feet in breadth. The front is adorned with a double portico of eight columns; fourteen may be counted on either side, and each column is forty-five feet in height, composed of three massive blocks of stone or marble. The proportions and ornaments being of the Corinthian order, show the architecture of the Greeks. This temple has been the wonder of past centuries, and will continue to be so to future generations, until earthquakes, or the great spoiler, time, shall have levelled it to the ground. In magnificence of plan and elaborateness of execution, it seems to surpass all others in western Asia and the adjacent regions; such massive grandeur, and at the same time such airy lightness, seem no where else to exist together, certainly not in Egypt; yet the very elaborate and deeply ornate character of the structure appears to militate against the idea of very remote antiquity, but this is involved in much obscurity; yet so far as we can learn, it is stated to have been the work of Antoninus Pius, in the middle of the second century. The interior workmanship is evidently Roman, and the style of architecture Corinthian. The remains of two stupendous piles of buildings, and one that has not been finished, are within half an hour's walk from the city. All these buildings are without any visible cement whatever, and so close are the stones joined together, that the blade of a knife cannot be inserted between them. The stones are so vast, that

the ignorant natives attribute the erection of them to genii. One of them is 63 feet long by 12 broad, and as many thick, in the quarry from whence these stones were taken, there is one remaining, 68 feet long, 17½ wide, and 13¾ thick, the bottom of it being still attached to the rock. They are said by Dr. Richardson, who very diligently examined the ruins of Baalbec, to be the most ponderous masses that human hands or human machinery ever moved into a wall twenty to thirty feet above the foundation.

The Pashalic of Tripoli comprises a very large district, watered by numberless mountain streams—the plains producing wheat, cotton, barley, and tobacco; the latter is grown in great quantities, and is in high esteem. These plains contain several villages, which belong to the Pashalic of Tripoli; they pay their taxes into the hands of the Emir of the Druses.

Lataikia, the ancient "Laodicea-ad-mare," was built by Seleucus Nicator, who named it in honour of his mother. Though formerly a city of importance, it has now declined, in consequence of the decay of Aleppo, of which it was the port; it is built on an elevated promontory extending half a league into the sea. It is subject to earthquakes, and was nearly destroyed in 1796. The three flourishing cities of Oea, Leptis, and Labrata, formerly formed a federal union, under the name of "Tripoli," which is built on the declivity of the lowest hills of the Libanus; about half an hour from the shore. It is the neatest town in Syria, the houses being well-built of stone. On the summit of the hill is an old Saracenic building which serves as the citadel, and commands both the town and the whole plain below.* The population of the place is estimated

* We have little evidence of the ancient architecture of the Sara

at 16,000, one-third of whom are Greek Christians, under a bishop. The commerce of the town was once considerable. Galls and madder were the principal articles of exportation.

The existing town said to have been founded by Ithobol, King of Tyre, contains about 400 houses, and is the seat of a Maronite bishop. In this place dwelt the Gib-

cens, although it is maintained by some antiquaries that our middle Gothic was derived from it at the period of the Crusades. The Kaaba at Mecca is the only temple existing in which the Arabians worshipped their idols; this, however, was much repaired by Mahomet, and it is extremely difficult to trace the portions of the prior erections. Since the death of the Prophet, the veneration in which it has been held has preserved it from material alteration, in consequence of its containing his tomb. From the appearance of Mahomet in the seventh century, may be dated the commencement of a style of architecture which extended from the Indus along the northern coasts of Africa, and to a considerable portion of Spain. In the latter country it attained its greatest excellence. The mosque which was built at Jerusalem by Omar, the second Caliph, about A.D. 640, is supposed to have been the first of their erections beyond the limits of Arabia. When Damascus became the seat of the Empire, it was considerably improved; and among its splendid buildings was the celebrated mosque founded by Alwalid II. In the year A.D. 762, the foundations of Bagdad were laid; and this city remained the imperial seat for five hundred years. The magnificence of the palace of the Caliphs could only be exceeded by that of the Persian kings. Nearly all that remains of the ancient architecture of the Eastern Saracens are the mosques at Mecca and Jerusalem: to these may be added the Castle of Cairo, and the ruins of the Hall of Joseph, although both the latter are supposed to be the works of Saladin in the latter part of the twelfth century. The most splendid specimens of Arabian or Saracenic architecture are to be found in Spain, of which the most ancient is the mosque at Cordova, begun in A.D. 780 by Abd-el-Rahmán, then king of this part of the Moorish dominions. The most perfect example existing, that can convey an idea of the extent to which sumptuousness of ornament and enrichment can be carried, is to be found in the Alhambra, the residence of the Moorish kings of Granada erected between the years A.D. 1240 and 1348.

bites, who furnished Hiram with stone-squarers in preparing materials for Solomon's temple, and the Tyrians with caulkers. A village called Eden, is only ten hours from Tripoli, within five miles of the famed cedars of Lebanon, so renowned in sacred and profane history. These cedars are not less remarkable for their position than for their beauty: they are situated at the head of a vast amphitheatre, looking west, surrounded by the loftiest ridges of Lebanon, which rise from 2000 to 3000 feet above them, partly covered with snow. From this amphitheatre issues the great chasm of Bshench, perhaps the wildest and grandest of all the gorges of Lebanon. In the midst of this vast temple of nature, the cedars stand as the lonely tenants, without any other tree or scarcely a green thing besides. These famous cedars are now reduced to seven, and are fast hastening to vegetable extinction. The inhabitants devoutly believe them to be the remains of the identical forest which furnished the timber of Solomon's temple—some three thousand years since; and every year, on the day of transfiguration, the Maronites, the Greeks, and the Armenians, celebrate mass here at the foot of a cedar, upon a homely altar of stone. It is certain that the cedars now standing were ancient many hundred years ago; and the probability is, that within a century not one of them will be found. It is an interesting speculation, (but one that may be safely entertained,) that this grove of Lebanon more than seven centuries ago furnished rafters for buildings which have long since decayed.

Palestine, or the "Holy Land," is now the last and most interesting part of Asiatic Turkey to notice. Indeed no country in the globe, morally or physically considered, can compare with what was originally Canaan, and designated as "the land of promise,"—"the land of

God,"—"the holy land,"—"the pleasant land,"—and, emphatically, "the land flowing with milk and honey." It was called "Palestine" by the Philistines, who inhabited a part of the sea-coast; and the appellation was commonly used by the Romans when it became a province of their Empire after the expulsion of the Jews. But above all, it has been called "the Holy Land," by Christians, because it is the soil that their blessed Lord has trod—the theatre of his miracles and of his sacrifice!—And it has likewise been called "the land of Judah," from Judah the principal tribe—and "the land of Judea," after the return of the Jews from the Babylonish captivity. The most wonderful events, both in sacred and profane history, have taken place in the "Holy Land," it combines a focus of history unknown in any other country, which Christians have honoured for eighteen centuries as the birth-place and the theatre of man's redemption, accomplished by the vicarious sufferings of Christ—David's Son, and David's Lord! predicted as the "Lion of the tribe of Judah,"—"the bright and morning Star!" These hallowed events render the Holy Land a place of intense interest to all Christians, many of whom have sought to wrap its hallowed fanes in a cloud of darkness and the rubbish of Romish superstitions, through which the light of truth has scarcely been able to penetrate. For nearly twelve centuries has it been polluted by the Moslem's tread; and it may be asked, "How much longer shall the Crescent triumph over the Cross?"—it is subject to a people whose faith is not only hostile to Christianity, but who have done more to extinguish the light of truth in the world than all its other persecutors — who have set up an impostor to supplant the true Messiah —who have not only done their utmost to destroy

Christianity, but likewise her handmaids of the arts and civilization; who have deluged that part of the world with blood, where Christ himself once preached! Such are the circumstances connected with this land, which formerly teemed with the Redeemer's miracles— here are the waters on which he walked—here he fed the multitude, and commanded the draughts of fishes on the sea of Galilee. Here is Mount Gerizim, overlooking the valley of Shechem, and the hill where once stood Samaria. But above all, here is the Garden of Gethsemane!— the scene of the Saviour's passion, and Calvary on which he suffered!

The Holy Land is at present under the dominion of two Pashas, those of Acre, and Damascus; the one ruling the coast, the other the interior. But the greater part of Palestine is included in the latter district, which comprises Jerusalem, Hebron, Nablous, Tiberias, and all the districts east of the Jordan. The Pasha of Acre has under him the whole of the mountainous territory of the Druses, the coast of southern Phœnicia, and the two Galilees, between the Mediterranean and the Sea of Tiberius. These formed a part of the ancient kingdom of Judea, which extended from the mountainous tract now called the Druse territory, and the valley between the two Lebanons, along the summit of the eastern chain, or Antilibanus, to the point where it diverges into two ranges, including the upper valley, and sources of the Jordan; from thence it ran along the summit of Mount Hermon, to its most southern point. But by the subsequent conquests of David, and under the dominion of his son Solomon, the regal state was extended on the eastern boundary to the Euphrates, and on the northern, to Hamoth, in Syria; extending from the Mediterranean to the Red Sea, and from the

river Euphrates to Gaza. These provinces include the whole of the modern pashalic of Damascus, besides the Syrian desert, and the country of the Ammonites, the Edomites, and Moabites, which are now included under Arabia.

The mountains most celebrated in the Holy Land are situated in Arabia. Mount Sinai, the sacred mount of Bible history — the spot where the law, written with the finger of God, was delivered to Moses. It is the highest summit of a chain of mountains called by the Arabians "Djebbel Moosa" and is an enormous mass of granite rocks. Near the head of the Red Sea,* about 150 miles south-east of Suez, the peninsula of Mount Sinai is formed by the gulf of Suez and Ailuh. It is revered as the scene of the most interesting transactions of the Israelites under Moses after leaving Egypt, and from some part of this coast it is generally admitted that the Israelites crossed the Red Sea.† A great difference of opinion exists amongst travellers as to the precise spot, and this difficulty is increased by the ascertained fact that great changes have taken place in the bed of the sea since that period. There is a road which the Arabs still call "Aiah Beni Israel," —the road of the Israelites; and there is a mountain on the opposite side called "Attakah," or the mountain

* It has been said that the Red Sea is so called from the effect of the sun's rays shining upon it, and that the mountains west of the Arabian Gulf, when the rays of the sun rest upon their peaks, exhibit the appearance of glowing fire, and the splendour reflected from the mountain tops dyes the sea with the colour of red or fire.—Au.

† The colour of the Red Sea is caused by small animalculæ of a globular form and red hue. They seem to be analogous to the tiny mollusca which cause the phosphorescence of the ocean, as both appearances are fitful. Another analogy is seen in the vegetable kingdom: the *duck-weed* "comes and goes"—whither and whence.

of deliverance; but the difficulty seems to be the great breadth of the sea in this place,—from twenty to thirty miles to accomplish in a night. Here we are lost in the mists of human reasoning, forgetting that the whole was *a miracle,* to cavil at which is like setting bounds to the power of the great Deliverer of Israel. A few habitable spots in the valleys are peopled by wild Arabs, who live by plunder; but the most interesting object in the Mount is the Convent of St. Catherine, said to have been built by the Portuguese (now in decay). The monks are kept in a sort of imprisonment by the wild Arabs, only on rare occasions opening their gates. Steps are cut in the rock for ascending Mount Sinai, and men and provisions are introduced into it by means of a pulley drawn up in a basket. A short way up stands a fine spring of water where there is a little chapel dedicated to the Virgin Mary. A Christian church and a Mohammedan mosque stand on the summit of Sinai—the former on the highest part, and the latter, about thirty paces lower down, which was built by the Moslems to commemorate it as the road Mahomet took on his way to heaven, which absurdity is imposed upon them by the Greeks to keep up their veneration for the Mount.

Beyrout, in Phœnicia, is the first place of any consequence in the Pashalic of Acre; it was once made a Roman colony by Augustus Cæsar. During the Crusades it was taken and retaken several times and suffered severely from both Christians and Saracens—it is the principal seaport of Palestine, and is surrounded with mulberry-trees, orange, and olive-groves. The inhabitants are estimated at 10,000, one third of whom only are Turks, and the rest are Druses and Christians.

Saide, or the ancient Sidon, was famed for its haven, even in the days of Jacob, and was the ancient capital of

the Phœnicians before Tyre rose into importance; its situation is good and the air salubrious: it contains 15,000 people, the greater part of whom are Turks.

Tyre, ten miles to the south-west of Saide, seems to have been a colony from Sidon, and the most celebrated of all the Phœnician cities. It was once the greatest mart in the ancient world, and possessed all the trade of the Mediterranean Sea. So great was its naval power that it baffled the arms of the Assyrian conqueror, Shalmaneser: it has been likewise celebrated for resisting the arms of other powerful princes. Nebuchadnezzar besieged it for thirteen years, and when it was at length taken, the inhabitants retired to the interior and built a new town, which soon rose to equal importance. Alexander the Great besieged the new town for seven months, and on taking it treated the inhabitants with great severity. The town again rose from its ruins, but not to its former importance; and after the Saracen conquest of Syria, Tyre gradually declined to a miserable village with scarcely ten fishermen inhabiting it: this was at the end of the last century,—but from that period it has sprung up to be a place of some importance with nearly 2000 inhabitants.

The Druse is likewise within this Pashalic and comprehends the southern portion of Mount Lebanon. The people are divided into two classes—the Druses and the Maronites—of the former there are three powerful tribes, the Sheab, the Yezbeky and the Neked. The residence of the Druse Emir is at the village of Bettedien, where he has built a palace and lives much after the European fashion. The Coast of Palestine is divided from the interior by a mountain belt 2,000 feet high, which extends from the Bay of Acre to the frontiers of Egypt, of which Acre, Jaffa, and Gaza, are the only places of importance.

Acre is the ancient "Acco," subsequently called Ptolemais, from one of the Ptolemies of Egypt: its present name was given to it by the Knights of St. John of Jerusalem. It lies twenty-seven miles north of Tyre and a hundred north of Jerusalem. This place has sustained numerous sieges: it was taken by Richard Cœur de Lion after an obstinate defence on the part of the Saracens; then the Mamaluke Sultans of Egypt expelled the Christians from it, and the town fell rapidly to decay, until it was repaired by Jezzar Pasha, in 1799, to defend it against the attacks of Napoleon. The Pasha, assisted by the British Admiral, Sir Sidney Smith, successfully resisted the French and they raised the siege. It was subsequently stormed and carried by the crews of a British fleet, under the command of Admiral Stopford, on the 3rd of November, 1840. It has been subsequently rebuilt, and contains about 20,000 inhabitants.

Jaffa, or the ancient Joppa, is the third place of any importance on this coast, and is called the port of Jerusalem, from which it is only forty miles in a south-west direction. During Napoleon's invasion of Egypt, it obtained some celebrity as the place where the French commander ordered 1,200 prisoners to be poisoned—a fact admitted by himself to be true to Dr. O'Meara at St. Helena. Jaffa contains about 5000 people and is the residence of European Consuls.

There are four holy cities held in great veneration by the Jews, viz., Jerusalem, Tiberias, Safed, and Hebron; of the latter, we are told that its original name was "Kirjah-arba," and that it was built "seven years before Zoan in Egypt."—(Numbers xiii. 22.) It was from this place that Jacob and his sons went to Egypt to take up their abode with Joseph. Hebron was for seven

years the regal abode of David, and here he was consecrated king over Israel. This city was captured by the Idumeans, and was recovered by Judas Macabeus—was subsequently taken by the Saracens, and in A. D. 1106, it fell into the hands of the Crusaders under Godfrey de Bouillon.

Jenin, or the ancient Jezreel, is a place of great interest, situated near the valley of the plain of Esdraelon: here was formerly the vineyard of Naboth, in which he was stoned to death by order of Ahab.

Shechem is likewise an interesting place, where the parcel of ground was bought by Jacob and given as an inheritance to Joseph. This city was for a time the residence of Jeroboam, and where the ten tribes rebelled, seeking to make Rehoboam their king. "To your tents O Israel." Here Abraham came into the plain of Shechem unto the oaks of Moreb, (Genesis xii. 6). And here was Jacob's well, which the Jews hold to be an undoubted relic of the highest antiquity. The early Christians built a church over it, and broken columns and ruins still mark the site of the structure, by whom it was known as "the well of the Samaritan woman." The tomb of Joseph stands in the centre of a small enclosure between the mounts Gerizim and Ebal; it is very plain, and the walls within which it stands, are covered with Hebrew inscriptions. This spot is held in great reverence by the Jews, and even by the Mohammedans, since the identity of the resting-place of the patriarch has never been doubted. "The bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver, and it became the inheritance of the sons of Joseph," (Josh. xxiv. 32.)

Cæsarea, formerly the capital of Cappadocia, no longer exists; it was a city of the second rank, and contained 4000 inhabitants. It was invested by Sapor, king of Persia, A.D. 260, who was then overrunning the whole of Syria. The commandant of the city, Demosthenes, defended it most bravely, and for a long time he deferred its fate; but it was at length lost by the perfidy of a physician, who made his way to the Persians and betrayed the citizens, who were sacrificed in a general massacre. Sapor is accused of treating his prisoners with wanton and unrelenting cruelty. Not any trace is to be found of this once proud city, where Herod reigned, and where Paul pleaded his cause so eloquently before King Agrippa.

Nicopolis was built about the year 220 by Julius Africanus, and is supposed to have occupied the site of the Emmaus of the New Testament. We learn from Josephus that Judas Maccabeus here defeated the Syrian General Georgius — that Emmaus, having been dismantled, was afterwards fortified by the Syrian Bacchioles—that under the Romans it became a toparchy —that it was afterwards reduced to slavery by Cassius, and was subsequently burnt down by order of Varas soon after the death of Herod the Great—it continued to bear the name of Emmaus as well as that of Nicopolis during the centuries of the Crusades.

Antioch was besieged by the Persians about the middle of the third century; and so rapid was the march of their army that they surprised the inhabitants whilst they were gazing on the amusements of the theatre. The splendid buildings of Antioch were either pillaged or destroyed, and the numerous inhabitants were put to the sword or led away into captivity.

The Land of Edom, or Mount Seir, stretched from the northern part of the Dead Sea to the Gulf of Ezion-geber; its earliest inhabitants were the "Herons," or dwellers in caves. It was in after ages called by the Greeks and Romans "Idumea."

Philistia, once the territory of the Philistines, extended to Gaza; of their five cities named in sacred history, the ruins of Askalon lie to the west of the road to Jaffa: these ruins are about two miles in extent, presenting specimens of granite pillars and many magnificent *debris;* amongst others are the remains of a Christian church. The prophecy is entirely fulfilled—"Askalon shall not be inhabited." Gaza, the scene of Samson's superhuman exploits, was about two miles in circumference, and about half a mile from the sea. This site is ascertained, by some marble and granite columns, which strew the ground over it. Of its ancient history we are told, that David subdued Gaza, and that it formed the boundary of Solomon's kingdom: of its comparatively modern history we learn, that Alexander captured the city after an obstinate siege of five months; and that here Cambyses had deposited his treasures. The prophet Zechariah (ix. 56), when predicting the desolation of the cities of Philistia, says—"Gaza shall see it and shall be very sorrowful." Ashdod, where was the temple of Dagon, is the Azotus of the New Testament. It stands on a hill in the midst of a fertile country, and is the residence of a Turkish Aga. Our Bible history informs us, (1 Samuel v. 3,) that when the captive ark was brought into this temple, in the morning, "behold Dagon was fallen upon his face to the earth before the Ark of the Lord." Furthermore, that "the hand of the Lord was heavy upon Ashdod,

and he destroyed them." Of the other two cities there do not appear to be sufficient remains even to trace their sites.

Two hours and a-half from Ramla, begin the mountains of Judea, rising 1,500 feet above the level of the plain, at their western part beyond this hilly tract, is the city of Jerusalem. Of this ancient city we learn that when the Israelites entered Canaan, they found it in the occupation of the Jebusites, a tribe descended from Jebus, a son of Canaan, whose name the city then bore. The lower city was taken by the children of Judah, after the death of Joshua; but the Jebusites had so strongly fortified the upper city, or Mount Zion, that they maintained themselves in possession of it till the time of David. That sovereign, after his seven years' rule over Hebron, became King over all Israel, when he expelled the Jebusites from Mount Zion, and made Jerusalem the metropolis of his kingdom.

Of its subsequent history we learn that the city was captured by Shishak, King of Egypt, then by the Syrians, and afterwards by Nebuchadnezzar, King of Babylon. The Jews, by the edict of Cyrus, being restored to their native land, and the temple being rebuilt by Nehemiah, Jerusalem was again besieged by Antiochus Epiphanes, with an immense slaughter of the inhabitants, and great numbers of them were carried into captivity. In the year 62 B. C., the city was conquered by Pompey, and thirty-seven years after the crucifixion of our Lord, A.D. 71, it was destroyed by Titus the Roman General, when the prediction of our Saviour was literally fulfilled, that "one stone should not be left upon another that should not be thrown down." In the reign of Hadrian the city was partially rebuilt under the name of "Aelia," and continued in the pos-

session of the Emperors of the East until the reign of the Caliph Omar, when it was conquered by the Saracens, A.D. 612, and remained in possession of these descendants of the Arabs until A.D. 1069, when Jerusalem was captured by the Crusaders under Godfrey de Bouillon. It remained in possession of the Christians during this time, under the reign of nine kings, but it was again captured by the Saracens under the celebrated Saladin in the year 1186, when the great battle of Tiberias was fought, and in the following year Jerusalem capitulated. For nearly four centuries it remained subject to the Sultans of Egypt, so that the remnant of Israel left in the Holy City were once again in bondage to the Egyptians. In 1517, Selim I. overthrew the Mamalouk dynasty, when Palestine, Syria and Egypt, became incorporated in the Ottoman Empire.

Of the modern city so much has been said by travellers—and "Walks around Jerusalem," are becoming almost as familiar to us as "Walks into Wales or Cornwall," formerly were—it would be deemed almost intrusive to dwell within its walls or loiter amongst its tombs; it will be sufficient, therefore, to say, that Jerusalem is nearly in the form of a parallelogram, and that the walls, which are lofty and surrounded with a dry fosse, enclose the deep ravine of Jehoshaphat and of Gihon on the north, and the Son of Hinnom on the east, south and west. There are four gates to the city—the Jaffa gate, the Fish gate, St. Stephen's gate, and Zion's gate.

The mosque of Omar stands on Mount Moriah, on which formerly stood the threshing-floor of Araunah, which David bought "to build an altar unto the Lord that the plague may be stayed from the people;" and it was subsequently the site of Solomon's temple. Between

the brook Kidron and the Mount of Olives is Gethsemane, the literal meaning of which is, "the press of olive oil." The grotto of the agony is in close proximity to the brook Kidron; in the garden, which is enclosed, there remains eight of these aged olive trees, which are said to be coeval with the cedars of Lebanon, and as long as their vegetation continues they must be considered as the most venerable memento of any about Jerusalem, since under their branches possibly the Redeemer's agony was poured forth: except the everlasting hills themselves, they are the most affecting reminiscences of that awful event of the Redeemer's sufferings.*

Jerusalem as described by many travellers—Lamartine, Chateaubriand, and others,—must be to the Christian pilgrim the most extraordinary city in the world as connected with Scripture history. They tell us that the first view of it is discoverable from the eminence where Alexander the Great halted his victorious army, and received the deputation of the trembling Jews, headed by their High Priest Jaddua. When we contemplate on the awful events which took place within its walls—the one great sacrifice for the sins of the whole world—as the pilgrim treads the "*Via dolorosa,*" and reflects on the scene of that hallowed catastrophy — as he visits the garden of Gethsemane, and partakes as it were of the agony of the Redeemer—as he crosses the brook "Kidron," and follows David and David's Lord in their sufferings at this place—as he ascends Calvary's Mount, and hears the last words of his Redeemer:—"It is finished." The Christian, forgetful of the present,

* The olive is said to perpetuate itself from the root of the dying parent, hence these trees may possibly not be more than a 1000 years old.—Au.

and absorbed in the past, resigns himself to sad but soothing meditation, which tells him of the life, the sufferings and the ensanguined death of the Redeemer. He will accompany him to Gethsemane and mark the spot where he knelt—wept—and prayed, "If it be possible let this cup pass from me." Such are the monuments of the affecting scenes which have here taken place, of which all description fails.

The population of Jerusalem has been variously stated; but from the best estimates it is reckoned at 20,000 persons, one half of whom are Jews, the other half equally divided between Turks and Christians; the latter consisting principally of Latins, Greeks, Armenians, and Copts. The Jews are said to be the most wealthy part of this community, but they are careful to conceal their wealth, lest it might excite the cupidity of their Turkish rulers. They have come from all countries, and generally speak a broken Italian. They have ten Synagogues in Jerusalem, which are poor and small: not owing to the poverty of their possessors, but to the motives of prudence already mentioned. The heart of this wonderful people wherever they may be, still turns to Jerusalem for their promised rest; and here they desire to be gathered to their fathers. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness; but there is much superstition mixed up with their veneration for the holy city, since there is no part remaining of the city of David; yet, they believe that to die in Jerusalem is certain salvation, and that every Israelite that dies out of Jerusalem must make a subterranean passage to it, that he may rise there at the last day.

On Friday evenings when the Jewish Sabbath begins,

their rabbies have a custom of visiting certain parts of the ruins — kissing the stones and praying over them—so that many of them are worn smooth with tears and kisses. Thus they cling to these ruins and cherish their very dust; and the songs of the exile of Judah are the same as in the days of old: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." The Jew is a strange phenomenon, a living witness to the truth of the Gospel, which as yet he despises; — cast out and despised in all lands, his look is still directed towards Salem, and he longs for the advent of that Messiah, the true hope of Israel, who shall some day come and gather him into the promised land.*

Bethlehem, about two hours distance from Jerusalem, is situated in a valley surrounded by the hills of Moab;

* The city has but little importance now attached to it, and is more calculated to impress the mind of a stranger with a feeling of melancholy and sadness. The pavement, apparently, has never been relaid since the days of the Romans, and is rugged, sharp, and steep to a degree that would founder any horse but a Syrian, to whom a broken staircase seems as safe as a beaten road.—ANNOTATOR.

Jerusalem may be described in few words: mountains without trees, valleys without water, ground without verdure, rocks without awe or grandeur, blocks of grey stone piercing a brittle soil full of cracks, a few vine plants creeping over the ashy or reddish earth at far distances, a thick set of pale olives casting a speck of shade down the precipitous sides of a hill at the horizon, a turpentine or black carob-tree standing out sad and solitary from the blue sky. Jerusalem is indeed itself the tomb of a people where we go to visit one vast sepulchre, but a tomb without a cypress, inscriptions, or monuments, with its stones broken and pounded, the ashes of which seem to cover the surrounding earth with sorrow, silence, and sterility.—*Lamartine's Voyage en Orient*, 1832.

the Red Sea may be seen at some distance from it. It is but a poor village, containing about 300 inhabitants. The ignorant monks pretend to show you the cave of the Virgin and of the nativity. East of Jerusalem stands the ruins of ancient Jericho, the first conquest of the Israelites west of the Jordan, and where Herod the Great died. Of this once great city a solitary tower only remains. The valley in which it was built was esteemed as the most fruitful in Judea; but the palms with their balmy balsam have long since disappeared, since this was the spot most fiercely contested between the Jews and the Romans. Thirty-four miles north of Jerusalem is the Sychar of the New Testament, still flourishing, and containing 10,000 people. This was the ancient abode of the Samaritans, who built a temple on Mount Gerizim; but independent of this city these people have now almost entirely disappeared.

The ancient Samaria is now a small and poor village standing on a hill, forty miles north of Jerusalem; it was the capital of the ten tribes. The ruins of Herod's palace and an old gothic monastery are the only antiquities of the place. The ancient Tiberias is still a considerable place, which was built by Herod, and so named by him in compliment to Tiberius Cæsar. This was the seat of Jewish literature, and is still noted as a school of their rabbies, who enjoy perfect toleration under the Turkish government. It stands on the western shore of the lake called by its name, and contains 4000 people.

Nazareth is described as being a beautiful place, and containing 3000 souls. The inhabitants have a sort of sacred respect for this place as the residence of our Redeemer during eighteen years, and where he humbled himself to work as a carpenter during his preparation

for his ministry. Our Lord's life during this period is a sealed book; neither sacred nor profane history allude to it—from the age of twelve, when he was in the temple with the doctors, both hearing them and asking them questions, to the age of thirty, when he began his ministry.* There are very few Turks at Nazareth—only 500; the remainder are Greeks, Catholics, Maronites, and other Christians. This delightful spot is surrounded by mountains, and abounds with fine pastures and gardens, yielding the richest profusion of fruits. The inhabitants are described as industrious, they are better treated by the Turks than in most other districts.

Galilee was the province in which our Lord principally dwelt; it was likewise the land of his ministry, which was first opened at Cana of Galilee; he chose his disciples out of Galilee, because it was the chief seat of his miracles. Capernaum was the metropolis of Galilee, and he preached all around that region "the word which began from Galilee;" he was transfigured at Mount Tabor, a mount of Galilee, and he appointed his disciples to see him in Galilee when he was risen from the dead—and from our Lord spending so much time at Nazareth the title was given him of "Jesus of Nazareth;" that it should be so, was prophesied by Isaiah in the 9th chapter, which is quoted by St. Matthew, xxiv. 14th, when our Saviour made Capernaum the seat of his preaching. Of the city of Nazareth, we learn that the view from the hill above it is one of the most interesting in Palestine:

* "The little that we are allowed to know of the private life of our Saviour is doubtless as much as it was safe and proper to reveal. Man must not wish for that which the wisdom of God has withheld." —*Christian Observer*, December, 1853.

beneath it lies the plain of Esdraelon—to the left, above intervening hills, rises the summit of Mount Tabor, to a thousand feet in height, and on the top of the mountain are the ruins of a thick wall of solid masonry and bastions around its circumference. It was at the base of this mountain that Barak encamped with ten thousand men of Zebulon and Napthali on the eve of the battle with Sisera (Judges iv.)* On the opposite side are to be seen the mountains of Samaria, and the little Hermon and Gilboa. The long line of Carmel stretches towards the sea, with the Convent of Elias on its northern promontory, and the town of Caifa at its foot; on the west spreads the Mediterranean, reflecting every colour of the morning and evening sky; while on the north is to be seen the verdant plain of "El Buttauff." On the high ground at the eastern end of the valley stands the convent of "Terra Santa"—this valley is described as very beautiful, the expanse of the noble lake of Tiberias lies

* To the right of the valley of Esdraelon is the river "Nahir Mukutta," called in Scripture "that ancient river the river Kishon," in which Sisera and his host were drowned after their defeat by Deborah and Barak at the foot of Mount Tabor. It was at the brink of this brook that the 450 prophets of Baal were brought from Mount Carmel and put to death by order of Elijah. Another river, the Belus, is about six miles from the Kishon. Pliny gives a very interesting circumstance of some Phœnician sailors who were wrecked near this river, discovering the alkali of the dry sea-weed, which they mixed with the fused silex of the shore, and thereby discovered the mode of making glass. Tiberias is a walled town of Galilee, formerly of some importance; but it was almost destroyed by an earthquake in 1837, when a great many of the inhabitants perished. This city is held in great veneration by the Jews, for here they believe that Jacob resided. Both St. John and St. Thomas were Galileans. The prophet Nahum was born at Eltosh, and Jonah was born at Gath-hepher, both cities of Galilee; but some writers say that the last prophet was the widow's son of Zarepta, who was miraculously restored to life by Elijah.—Au.

before it: and forms a circular basin encompassed by mountains; here, probably, amidst its luxuriance and retirement, our Lord spent much of his time. The convent alluded to was built in 1620, and belongs to the Latin monks. There is likewise the "Church of the Annunciation," which contains the "Shrine of the Annunciation," in a grotto beneath the Church, to which you descend by a few steps in the rear of the high altar; in it is a marble altar lighted by silver lamps kept constantly burning. The Church itself is a lofty structure—a door from it leads into the convent, which is rich in pictures and ornaments. Nazareth is only six miles from Jerusalem.

The French invaded Nazareth with an army of 1500 men, under General Kleber, who was attacked by the whole Syrian army, amounting to 25,000 men. They would perhaps have been all annihilated, had not Napoleon advanced to his aid with 600 men, and drove the Turks, panic-struck, to flight, many of whom were drowned in the river then inundating the plain. Napoleon dined at Nazareth and then returned to Acre.

Mount Tabor, celebrated as the place of transfiguration, is two hours' journey from Nazareth. It is an isolated hill, rising to the height of 3000 feet, on the top of which are the ruins of a fortress, which Josephus built. The view from this point is described by Maundrell as presenting a most magnificent prospect of the distant Mediterranean—the spacious plains of Esdraelon and Galilee, the Sea of Tiberias, the high mountains of Gilboa—so fatal to Saul and his sons. To the south-west is Carmel, and on the south are the hills of Samaria. During summer it is covered in the morning with thick clouds, which dissipate towards mid-day. At night, dews fall more copiously than are generally known in

Syria. The whole coast from Nazareth was once studded with towns and villages, and in the way lies the plain of Zebulon, but under the blight of Islamism and the despotic rule of the Turks, there remains only the ruins of one ancient city of Galilee, which is Sepphor, now an obscure and mean village.

Hebron, already alluded to,* is still a pretty large town, with about 2,000 inhabitants, and is deemed a place of peculiar sanctity by Jews, Christians, and Moslems; since it contains the sepulchres of the patriarchs, Abraham, Isaac, Jacob, and Joseph, and of Sarah the wife of Abraham. A formerly Christian church, is now converted into a mosque. These sepulchres and tombs are covered with rich carpets, embroidered with gold, which are furnished by the Sultan, and renewed from time to time. Hebron is situated on the plain of Mamre, where Abraham pitched his tent under the oak-tree. It was from this neighbourhood that Jacob and his sons went to Egypt to take up their abode with Joseph. Hebron was for seven years the regal abode of David; it was captured by the Idumeans, and recovered by Judas Maccabeus, but in 1100 it fell into the hands of the Crusaders under Godfrey de Bouillon. Its ancient name was Kirjath-aba, and was said to have been built some years before Zoar in Egypt, (Numbers xiii. 22). El Arish is the natural frontier of Palestine; the French possessed it during their occupation of the country. Ramla lies three hours east of Jaffa, and is supposed to be the same with the Rama of Ephraim, and Arimathea of the New Testament; it is situated on a plain, and contains about 2,000 families.

The posterity of Shem possessed the finest regions of Upper and Middle Asia. "Shem" signifies "renown."

* See p. 384.

From his family was raised up the Messiah. The Midianites settled near Mount Horeb; they are the descendants of Midian, the son of Abraham and Keturah. The Edomites are likewise found in this country. "Edomites" signifies "enemies of the true Israel of God," to whom they have been always opposed.

Assyria is a country east of the Tigris, and is bounded on the north by Armenia, on the east by Media, and on the south by Susiana and Chaldea. It is to be distinguished from Syria (Aram), and is generally said to have been founded by Assur, or Asshur, the son of Shem, who on leaving Shinar travelled northward, and founded Nineveh.

Galatia, Phrygia, and Cappadocia, are inland districts, where there are many large towns. Koiariah is a considerable place, with 30,000 people. Koniah (the ancient Iconium) was the seat of a Sultan, and still exists. Pamphylia, Cilicia, and Pisidia, are little frequented and little known. Tersoos—(Tarsus in Cilicia,) has 30,000 people, and great commercial activity. Pontus stands on a wide plain, inland from the Black Sea, and Paphlagonia is on the same coast. Samsoun* and Sinope are havens on this coast—places of some importance with considerable trade, which is lately conducted by the steam-boats that call at these ports from Constantinople to Trebisonde. Bithynia was once a considerable kingdom, of which Nicomedia was the capital, and the residence of the king. Other cities were likewise distinguished in it—Nice, Prusa, Apaernæa, and Cius. These cities were invaded and destroyed by

* The author has frequently visited this port, the fortifications of which are in so wretched a state that he can easily understand the late victory of the Russians over the Turkish fleet in this harbour. The two other ports of the Black Sea belonging to Turkey, Sinope, and Trebisonde, are in an equally indefensible condition.

the Goths, about the middle of the third century, and the whole province of Bithynia was given up to their ravages. Of its modern history we find, that to the west of Paphlagonia, Boli (Hadrianopolis) is one of the chief towns, and Erekli is the haven, with 5000 people. On the west, or Ionian coast, are Mysia, Lydia, and Caria. These stand on very fruitful lands within the Sandjak of Anatolia. Lycia, on the south-west, is best known for the remains of Ianthus, and other old towns, so abounding with antiquities.

It only remains to be noticed of Assyria that it is watered by several rivers, the chief of which is the Tigris, or the Hiddekel of scripture. The mountains were partly inhabited by the Nestorians, whose forefathers embraced Christianity, which once flourished amongst them; but for several centuries the people have sunk into a rude and superstitious ignorance. The first mention in scripture of the Assyrian empire is upon the mission of Jonah to Nineveh, about 862 B. C., after which time it is more or less connected with the history of the Jews. For a long period it was of small extent, but there was a succession of warlike kings, who carried their conquests over Persia, Mesopotamia, Palestine, and other countries, and who formed one of the mightiest sovereignties which have existed on the earth, B. C., 750 to 612. This vast Empire was subverted by the Chaldeans under Nebuchadnezzar; since which time Assyria has successively belonged to the Greeks, Romans, Persians, Saracens—and, lastly, to the Turks.

Pharon is a city of Arabia Petrea next the Red Sea, towards the bottom of the Gulf, not far from the confines of Egypt and Palestine, and about 500 miles distant from Mecca. It was formerly an episcopal See under the jurisdiction of the patriarchs of Jerusalem,

and was famous for the residence of Theodocius, its bishop, who was the first to publish to the world the opinions of the Monotholites. It is at this day called "Fara," and hence the deserts lying from this city to the borders of Palestine are called "the deserts or wilderness of Pharan," and the mountains are the "mountains of Pharan" in Holy Scripture, where Moses first began to repeat and more clearly to explain the law to the children of Israel before his death.

Arabia Petrea, or "Rocky Arabia," derives its name from "Petrea," a rock, from the numerous stony districts found within its limits. To this wild but interesting country belongs a reverence which no other portion of the earth (Judea alone excepted) can claim. It was the theatre of many awful and extraordinary events recorded in Jewish history. One of them was the sacred Mount of Sinai, on whose summit the Deity made his pavilion of darkness, from whence first issued a system of written laws to the human race. Horeb, with its burning bush—the caves in which Elijah was sheltered—the pastoral solitudes where Moses the Jewish deliverer kept the flocks of Jethro, the priest of Midian—here was the smitten rock that yielded water at the touch of his rod—here is the land of Uz, the scene of Job's wealth and woes—here the bitter wells of Marah, the waters of which were cured by miracle to feed the thirsty Israelites. This land is full of Biblical reminiscences most interesting to the Christian.

It is described by Sir F. Henniker, as a sea of desolation. "It would seem," he says, "as if Arabia Petrea had been an ocean of lava, and that whilst its waves were running mountains high, it was commanded suddenly to stand still." Petrea was the capital of the

Nabotheans, whose name is derived from the eldest of the sons of Ishmael. Of the once Roman province under the name of Arabia, the principal cities were Bostra and Petrea; the origin of the latter seems to be lost in the night of obscurity, although of the importance of the city we may form some estimate by the siege which it underwent by the Romans, in 549, which is described as one of the most remarkable of the age. "The city was seated on a craggy rock which hung over the sea, and communicated by a steep and narrow path with the land. In this important fortress (which was defended by the Persians) the vigilance of Chosroes had deposited a magazine of offensive and defensive arms, sufficient for five times the number, not only of the garrison, but of the besiegers themselves. The Persian garrison was reduced to 400 men, of whom no more than fifty were exempt from sickness or wounds. Yet such had been their inflexible perseverance, that they concealed their losses from the enemy by enduring, without a murmur in their sight, the putrifying stench of the dead bodies of their 1100 companions. After their deliverance, the breaches were hastily stopped with sand-bags, the mine was replenished with earth, a new wall was erected on a frame of substantial timber, and a fresh garrison of 3000 men was established at Petra, to sustain the labours of another siege. The operations, both of attack and defence, were conducted with skilful obstinacy. A battering-ram was invented, of light construction and powerful effect; it was transported and worked by the hands of forty soldiers; and, as the stones were loosened by its repeated strokes, they were torn with long iron hooks from the walls, from whence a shower of darts was incessantly poured on the

heads of the assailants. But they were most dangerously annoyed by a fiery composition of sulphur and bitumen. Of 6000 Romans who mounted the scaling-ladders, their general, Bessus, a gallant veteran of seventy years of age, was the first. The courage of their leader, his fall, and extreme danger, animated the irresistible efforts of his troops; and their prevailing numbers oppressed the strength without subduing the spirit of the Persian garrison. The fate of these valiant men deserves to be more distinctly noticed. Seven hundred had perished in the siege: 2300 survived to defend the breach: 1070 were destroyed with fire and sword in the last assault, and 730 were made prisoners. Only eighteen were found among them without the marks of honourable wounds. The remaining 500 escaped into the citadel, where they remained without any hope of relief, rejecting the fairest terms of capitulation and service, till they were lost in the flames. They died in obedience to the commands of their Prince; and such examples of loyalty and valour might excite their countrymen to deeds of equal despair and more prosperous event. The instant demolition of the works of Petra confessed the astonishment and apprehension of the conquerors.*

The chief city, Petra (the Jokthiel of scripture) was situated in a deep ravine or defile of rocks, which rose on either side to a vast height, and formed a remarkable natural citadel or defence. In these rocks, rising to 700 feet, are cut many of the dwellings and sepulchres of its former inhabitants, which may be compared to "eagles' nests." Silence and obscurity hung

* Gibbon, vol. vii. p. 331.

over these ruins until they were brought to light by Buckhardt, Captains Irby and Mangles, Sir F. Henniker, and others, by whom they are described as "numberless tombs and temples excavated in the craggy precipices of an extensive valley; the effect of which, combined with the savage scenery around, and the variegated edges of the rocks, are singularly imposing. One of the mounts which overlooks the ruins, is said to be 'Mount Hor,' where they show the tomb of Aaron, inclosed in a small building."

Arabia Felix, or the happy, is so called because of its superior fertility. It is mountainous, tolerably well watered, with extensive pastures, and a fruitful soil, yielding coffee, corn, and fruits.

In thus cursorily glancing at the Bible lands, we behold that "darkness hath covered the land, and gross darkness the people." Spiritual ignorance holds almost undisturbed dominion, and where the holy patriarchs and apostles once shed the light of divine truth, the gross delusions of Islamism now prevail. It is an interesting inquiry, When shall the time come that "all the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him?" *

It now only remains to notice briefly some other nomadic tribes in Asiatic Turkey. The Lazes are a small savage race inhabiting the ancient Colchis. They are quite distinct from the Turks, except as acknowledging the Sultan to be the descendant of the Caliph. In the last war with Russia they were the most determined and

* The Author feels that he should almost apologise for entering upon the vast field of the Bible lands, since he can do them no justice within the limits of a single volume.

ferocious foes to the invaders, and they invariably beheaded their prisoners. They inhabit villages thinly scattered in the pine forests, covering the mountainous tract south of the Phasis.

The Turcomans are the remains of those people who possessed themselves of the land before the advent of the Osmanlies, and who wander with their black tents up to the shores of the Bosphorus. They are spread all over Asia Minor, and do not acknowledge the supremacy of the Sultan, except as the representative of the Caliphs, and the Sovereign Lord of Islam. They are divided into a great many tribes, each governed by its own Khan. They are boisterous and ignorant, but a brave, high-spirited race, and depend for subsistence on their flocks, and on the sale of their sheep, goats, horses, and black cattle, with which they are enabled to purchase corn, and other necessaries, and at the same time to pay a tribute to their chiefs. They are hospitable: and when once they have eaten salt with a stranger they will defend him to the last extremity. Bribery and corruption are not known amongst them; they are genuine Turks, and still retain all the rudeness, simplicity, and hospitality of their pastoral ancestors who roamed in the plains of Koordistan, and they are not addicted to thieving, like the Koords; some of their tribes can raise 20,000 horsemen. They may be said to be quite independent of the Porte, from whom they originally received lands, on condition of furnishing certain specified bodies of horse and foot for the service of the state in time of war.

Each horde is divided into three distinct classes or families, governed by Beys, all of whom are subject to the Begler Bey, or chief.

Many other wandering tribes are to be found south of the Taurus, amongst them are the Bedouins—swarthy savages, ill armed, badly clothed, but well mounted and quite equal for fighting to Koord or Turkoman; they live in the wilderness where almost every other creature would die of hunger; and are capable of great fatigue, of long and harassing marches. In the villages of Arabistan may be found the Druses, the Hytas, &c., whose services may be purchased by any of the Pashas offering the best pay and plunder.

The Turks have likewise possessions in other parts of the world, in Africa, Egypt, Algiers, Tunis, and Tripoli; and in Arabia, the "Hedjaz" or holy land of the Moslems, is subject to the Porte. Medina, although comprised in it, is not considered as belonging to the holy land—the towns on the coast are subject to the Pasha of Egypt. Mecca, the birth-place of Mahomet, is held in great veneration by the Mohammedans, and has become the resort of pilgrims from all parts of Islam; it is supported entirely by the swarms of devotees flocking to it, where they form an immense fair, living under sheds and booths, and exposing for sale the productions of the most distant regions.

Mecca is situated in a narrow sandy valley, thirteen leagues east of the Red Sea, and seventy south from Medina. Amongst the forty-two cities of Arabia, Mecca and Medina are the most ancient and the most populous. Medina was known to the Greeks under the name of "Mucoraba," the termination of the word being expressive of its greatness. These cities are about two hundred and seventy miles from each other; and it is difficult to surmise why their founders should have chosen this sterile plain, whose soil is a rock and the

water bitter or brackish. Some latent motives of superstition, it is supposed, must have impelled them; but the most reasonable motive seems to be, that the position was favourable to trade from being so near the seaport of Jeddah, from which they maintained a correspondence with Abyssinia and were at an almost equal distance between Yemen on the right hand and Syria on the left—about a month's caravan journey. The former was the winter, and the latter the summer station of these caravans, and their seasonable arrival relieved the ships of India from the dangerous and tedious navigation of the Red Sea. At that time the Arabs mixed the profession of merchandise with that of arms, thereby diffusing riches in the streets of Mecca, the houses of which are built of stone and are superior to those of most eastern cities. The streets are broad, fitted for crowded processions, and the windows are large, to afford a view of them. The number of inhabitants is estimated at 30,000, which includes a vast many negro and Abyssinian slaves. The inhabitants subsist entirely on the influx of wealth brought by the pilgrims; the character of the natives is distinct from that of any other oriental people, they are proud of belonging to the holy city, and look upon all other Mohammedans as of an inferior order. The wealth which flows in upon them from the pilgrims is lavished in luxuries of every sort; even strong liquors are drank by them openly, notwithstanding the injunctions of the Prophet. These people are gay and polite, and more lax in the observance of religious rites than other Moslems. By a singular law of this pilgrimage, enjoined by Mahomet, female pilgrims are not allowed to approach the holy shrine in a single state; hence the men contract a marriage with them on this condition—that

after having in the double capacity of guide and husband led them round the circle of devout visitation, a divorce shall take place on their return to Djidda and for this ceremony they get handsomely paid.

In this holy city is the great mosque called the "Beetallah" or house of God, one of the largest structures in the Mohammedan world; it is about a quarter of a mile in length and the same in breadth, surrounded on all sides with a triple or quadruple row of columns united by pointed arches supporting small domes, composed partly of marble and partly of other stone, but without any uniformity. It can contain 35,000 persons, and it is believed at Mecca that whenever it becomes too small for the crowd of worshippers, its dimensions will be invisibly expanded by an angel. The principal object of attraction which it contains is the "Kaaba," which was built, according to Mohammedan legend, by Abraham. Mecca was once eminent for its schools and libraries, but none are now to be found there—they must be sought for at Cairo and Damascus. Mecca lies inland, having Jeddah for its haven, twenty-one miles from it by sea. Pilgrims from Morocco and Egypt come from Cossier to Djedda; none but Mohammedans are allowed to enter the holy cities; but many enterprising Europeans have penetrated their way there. We have some interesting reports of the arts at Mecca, which have benefited not only Arabia but almost all the world:—thus *paper* is an Arabic invention, and was first made at Mecca, from cotton, by Joseph Amrin, a native of the city, in the year of the Hejira 38, and nearly resembles that which we now use. Paper had been made from silk in China at a much earlier date, but at Mecca the invention was first perfected in cotton. The

invention spread rapidly throughout all the dominions of the Arabians, and found its way into Spain and other parts of Europe. Gunpowder was likewise known to the Arabians, at least a century before it appeared in Europe; this was in the eleventh century. The numerals which we call Arabic were communicated to us by the Arabians; without them none of the sciences in which calculation is employed could have been perfected, more particularly the compass, which was known to the Arabians at this time.

Medina, or the city known under the name of "Yathreb," was divided between the tribes of the Cherigites and the Awsites, two colonies of Jews, who boasted a sacerdotal descent, and without converting the Arabs, they introduced the taste for science and religion which distinguished Medina as "the City of the Book." Some of her noblest citizens in the pilgrimage to the "Kaaba," were converted by the preaching of Mahomet; on their return, they diffused the belief of God and his Prophet, and an alliance was ratified by their deputies, ten on each side, who predicted in the names of their wives, their children, and their absent brethren, that they would for ever profess the creed, and observe the precepts of the Koran. Hence, Medina has always been named "the Holy City," and great veneration and respect is paid to it, since it contains the tomb of Mahomet and many of his successors. The town is situated on the edge of the great Arabian desert, and contains about 20,000 people. The great Mosque, "El Harem," encloses the tomb of the prophet. It stands at the extremity of the town, and like the Mosque at Mecca, is in an open square; the tomb is enclosed

by an iron railing, painted green, within which is a curtain of rich silk brocade, thirty feet high; the eunuchs who have charge of the holy sepulchre never permit any but persons of rank to go within the curtain. New curtains are annually sent from Constantinople, and are put up during the night, whilst the old ones go to cover the tombs of Sultans and Princes. (The fable of the Prophet's tomb being suspended in the air is unknown in the "Hedjaz," or "holy land.") Next to the "Hedjra," or tomb of the Prophet, is the "Rodha," or garden, where stands the pulpit of the Mosque, and where the pilgrims spread their carpets for prayers. The Prophet's shrine will bear no comparison with the shrine of the most insignificant saint amongst the papists, and it does not appear that the Mohammedans make their sacrifices at all equal to some Christian devotees. Most of the inhabitants of Medina are strangers, or descendants of strangers; there are, however, some original Arabs, and a number of "Shereefs," who are descended from Hassan, the grandson of Mahomet. As industry is little encouraged at Medina, all the wants of the town, even of the most trifling description, are supplied from Egypt.

Both Mecca and Medina fell into the hands of the Wahabees not many years ago, when the tomb of the Prophet was nearly destroyed, but in 1815, Mecca was taken by Mahomet Ali, the Pasha of Egypt, and the Wahabees were compelled to evacuate the Hedjaz; the struggle has been renewed, but the holy land of Islam now remains in the hands of the Turks. Yenibo is the haven of Medina, and the place where the pilgrims land. Hedjaz is the country along the west shore, on the Red Sea, where runs up the land into two heads.

It is bounded by Nedjed on the east, by the Red Sea on the west, by the Syrian desert on the north, and by Yemen on the south, with a vast "Zehama," or sandy desert near the sea as well as at Yemen. The length is 1400 miles, and the breadth from 20 to 200 miles. The interior is governed by independent Sheiks, and the towns on the coast are subject to the Pasha of Egypt. Akaba, a haven at its head, is supposed to have been the Ezion-geber from whence Solomon's ships sailed to Ophir. The Turks at one time held the towns on the Red Sea shore, but they were obliged to give them up to the Arabs. From Medina there are caravan routes to Akaba, Bagdad, Bussorah, Yombo, and Mecca. There are many other places of sacred veneration in the vicinity of Medina, which are visited by pious pilgrims. Amongst others, is the mountain "Ohod," about an hour's walk from the town, where Harnz, the uncle of the Prophet, was killed; and Koba, where the Prophet first alighted on his coming from Mecca, and El Kabletyn, where are two rude pillars and a ruined chapel. The number of Shereefs descended from Hassan, the grandson of Mahomet, is very considerable.

Egypt was conquered by Selim I. in 1517, when it was principally defended by the Mamelouks. The Sultan still allowed them to have considerable power when he divided the government into twenty-four Sandjaks, under the rule of as many beys, until at length they almost annihilated the Turks, and in 1746 they might be considered as being masters of Egypt under their chief, Ibrahim Bey. In 1780, the Turks endeavoured to regain their authority over Egypt, and sent a large force of 25,000 men under Hassan Pasha, who landed at Alexandria, and defeated the Mamelouks, under

Mourad, their chief, when Cairo reverted to its former masters. The French invasion of Egypt has already been related. In 1804, the late Mahomet Ali Pasha was appointed by the Porte to be the governor of this valuable province; his daring mind, and use of the most unscrupulous means, soon brought the whole of Egypt, Nubia and Dongola, under his dominion, which enabled him to make large remittances to Constantinople, by which Egypt became a valuable fief of the Sublime Porte: subsequently Mahomet Ali became virtually its sovereign, but tributary to the Porte by the treaty of London, between England, Austria, Russia, and Prussia, in 1840. The modern Pharoah is bound towards the Grand Signior in an annual tribute of 4,000,000 francs, partly payable in produce, and partly in money; but the Pasha's resources are estimated at £2,000,000 sterling, derived from taxes, customs, and tribute.

Tripoli was formerly an independent state. The Mohammedans first invaded it under the Caliph Omar. On the dissolution of the Caliphate, it again became independent; but a Turkish corsair, Drugout Rais, expelled the knights from Tripoli in 1551, after which time the Porte continued to send governors there till 1713, when it was established as an independent state by Hamet Pasha, a native of Caramania; but the turbulent mountaineers, were subsequently subdued, and Fezzan again became a tributary province to the Porte.

Tunis was conquered from the Spaniards, and annexed to the Turkish Empire in 1570, by the Sultan Selim: it was for a long time governed by the Vice-Rois of Turkey, but may now be considered as entirely independent of the Porte, as well as the other African states. The last that was wrested from them was Algiers,

which was seized by the French in 1829, and converted by them into a colony, although the Porte has never renounced its sovereignty over this province. Algiers is the only province that we can find as having been voluntarily ceded to the Turks by Hydrian, the king of the country in the sixteenth century, who made his dominions a province of the Turkish Empire by inviting to his assistance against his enemies, a great body of Jannissaries, and placing himself under the protection of the Porte. Hydrian thus secured his power in Algiers, and fortified the bay by building a mole, in which he is said to have employed 30,000 Christian slaves. Algiers being virtually no longer a Turkish province, it may be deemed irrelevant to refer to its history, for which the brevity of the sketch is the apology.

In 1585, the Algerines obtained permission from the Turkish Government to choose their own Dey, and from that time they became a considerable maritime power and we find them passing the straits of Gibraltar. This selection of their own sovereign bestowed upon the country much vigour and prosperity; the numerous Moors that were expelled from Spain in 1609, found refuge at Algiers, and they became a great acquisition to a maritime state, being excellent seamen.

These Moorish cruisers now became a nation of corsairs — they insulted every European flag, — captured every Christian that they could meet with on the seas, and sent them into slavery; and when they had taken many prisoners, to show their contempt of them, they would sometimes sell them for an onion per head. Such indignities were not to be borne by the great powers of Europe; and the depredations upon

the Christians were now so alarming, that Pope Paul III. made use of his influence with Charles V., the then powerful Sovereign of Spain, to prevail on him to reduce these piratical infidels. He immediately proceeded against them with a formidable fleet, consisting of 120 ships and 20 galleys, having on board 30,000 chosen men. To this immense force the Knights of Malta joined their best troops, gladly embracing the opportunity of facing their hereditary enemy. The armament arrived before Algiers, and the troops were landed without opposition on the 1st of October, 1541. They proceeded to attack the city, which was garrisoned by a few troops only, without discipline or great means of defence; who obstinately resisted the invaders until the end of the month, when a storm scattered their fleet, and in one night 80 ships and 15 galleys, with all their crews were lost. Charles witnessed this disaster from his camp and retired by land to Metafuza, whence he returned with his remaining troops to Carthagena on the 15th of November—thus ended this disastrous expedition. The Spaniards being unable to proceed against the Algerines with any prospect of success, solicited the assistance of other European powers, and in 1617, the French sent against them a fleet of fifty sail, and, after a desperate engagement, they succeeded in capturing only two of their vessels, when the Algerine Admiral, to avoid being made prisoner, sunk his ship and went to the bottom along with it.

The English, in 1620, irritated by the insults which they continually received from the Algerine cruisers, sent a squadron under Sir Robert Mansel against Algiers, but without being able to effect the purpose of

their equipment, when the Venetians, at that time a powerful nation and possessing a large fleet, were at length provoked to take vengeance on this nation of corsairs, and they sent their Admiral, Capello, with a large squadron, to destroy the Algerine fleet, which he blockaded in the port of Valona, where they had retired to escape from the Venetians; but the Admiral at length ventured out and a battle ensued, when the Venetians claimed the victory after a most furious contest. The Algerines lost 3,000 men, and five of their vessels were disabled; their fleet soon returned to the port of Valona: here the Venetian Admiral watched them for some time; but his government fearing to exasperate the Ottoman Porte, to whom Algiers then belonged, ordered Capello to return, who after this attacked the corsairs in their harbour and took from them sixteen galleys. Thus ended the expedition of the Venetians against the Algerines.

Within two years the Algerines appeared again at sea with a fleet of sixty-five ships, when every Christian nation were in their turn insulted. Louis XIV. resolved to chastise their insolence, and in 1681 he sent the Marquis du Quesne to attack the Algerine fleet near the island of Scios, who in a short time destroyed fourteen of their ships, and in the following year he bombarded Algiers till he laid it almost entirely in ruins; but this not humbling the corsairs, they even sent a fleet to the coast of Provence, where they committed the most dreadful ravages. The French Admiral returned to Algiers and bombarded it so successfully, that the Dey desired to capitulate; but whilst the terms were being arranged, the Dey was deposed and put to death by the Algerine Admiral, who procured himself to

be declared Dey in his stead. This interruption to the capitulation procured from the French a more furious attack, and the new Sovereign, regardless of danger, seemed only to desire revenge. Every French prisoner was put to death; their consul was fixed alive at the mouth of a mortar, and shot off against their own fleet. The French Admiral redoubled his efforts, and the Algerines, seeing that it must terminate in their destruction, sued for peace, which was granted.

The English had formed many treaties with the Algerines, even so far back as 1686, and our establishments at Gibraltar and Port Mahon preserved relations with Algiers more stable than that of any other European power; but in the general peace of 1816, the British Government demanded some further arrangements with them; amongst others, to treat the inhabitants of the Ionian Islands as British subjects; they required likewise the liberation of all European captives. Under the terror inspired by the appearance of a large fleet, Lord Exmouth obtained these concessions, and he likewise negotiated a peace with them for Naples and Sardinia; but after the departure of the fleet, and before their arrival in England, the corsairs had violated the treaty in the most open manner, by massacring a large body of Neapolitan fishermen at Bona. An expedition was immediately sent out from England under Lord Exmouth, in 1816, to demand satisfaction for the violation of the treaty. The British fleet was joined at Gibraltar by five Dutch frigates, and appeared before Algiers on the 18th of August; but did not arrive in the bay until the 27th, when Lord Exmouth dispatched a boat with a flag of truce, bearing the demands he was ordered to make by the Prince

Regent, which were, "the immediate delivery of all Christian slaves without ransom, the restitution of the monies he had received from the Sardinian and Neapolitan captives, and a solemn declaration from the Dey to treat prisoners according to the usage of European nations." The officer was to wait three days for the Dey's answer, at the end of which time not any was sent, and the officer returned to the flag-ship.

The Admiral immediately gave the signal for the attack. The flag-ship, the *Queen Charlotte,* followed by the rest of the fleet, was anchored at the entrance of the Mole, about fifty yards distant. Algiers, which rises with considerable abruptness from the water's edge to a great height, was fortified with batteries one above another, remarkably strong, and the ships were obliged to pass a range of them to take their stations near the town in order to bombard it. The Mole was crowded with spectators, who were visible from the quarter-deck. The Admiral stood upon the poop of his ship, waving his hat as a warning to the people to retire, but the signal was not attended to, and the first broadside swept off hundreds of them. A most tremendous fire was then opened by the whole fleet, such as was, perhaps, never before witnessed, it was maintained from a quarter before three, till nine, without intermission, and partially so for two hours longer. All the ships in the port, with the exception of an outer frigate, were involved in flames, which spread rapidly over the arsenal, storehouse, and gun-boats, affording a spectacle of awful grandeur, beyond the power of description. The shots were fired with so much precision, that though thrown across and over the men-of-war, not

an accident occurred in them. The enemy's batteries around the Admiral's division were silenced about ten o'clock, and reduced to a state of utter ruin. The ships were then withdrawn from their critical situation, and all hands were employed in warping and towing off until about ten in the morning, when the fleet came to anchor out of the reach of shells. "The whole," said Lord Exmouth, "was conducted in perfect silence, and such a thing as a cheer I never heard in any part of the line. That the guns were well directed will be seen for many years to come, and remembered by the barbarians for ever."

The English fleet consisted of five large ships, five frigates, and several smaller vessels. Their total loss was 128 killed, and 690 wounded, with a full proportion of officers. On the 30th August, Lord Exmouth announced to his fleet the signature of peace under a salute of twenty-one guns, on the following terms :—"The abolition for ever of Christian slavery—the delivery to his Lordship's flag of all slaves in the dominions of the Dey, to whatever nation they may belong, by noon to-morrow —reparation to be made to the British Consul for all losses which he may have sustained in consequence of his confinement, and a further acknowledgment to be made by the Dey, in presence of his ministers and officers, and pardon begged of the Consul in terms dictated by the Admiral."

Having cursorily stated what are the productions of European and Asiatic Turkey, we will now briefly show what is the political strength of Turkey generally. And first, as to her military resources, which are considered

to have been much crippled by the destruction of the Jannissaries. The late Sultan Mahmoud succeeded in introducing European discipline in the army; and some of his troops, in their encounters with the Russians, showed considerable skill as well as bravery in the use of that formidable weapon, the bayonet, with which it was said they would charge the enemy like veteran troops. The great strength of the Turkish army consisted formerly in their cavalry, which, though irregular, was very formidable; and the "Spahis," acting the part of the Don Cossacks, scoured and plundered the country. The "Nizam" is the principal force; they are infantry armed and disciplined in the European fashion, and form a very respectable body of troops, and are deemed quite equal to cope with the Russians. The Turkish guns are good, and their cannon foundry at Tophana would not disgrace any European establishment. But they are so miserably mounted, and drawn by buffaloes, or any other beast of burden, that they can never be brought rapidly into action. Their "topchées," or gunners, are very deficient in the science of gunnery. The Turks know nothing of the commissariat department, consequently their march may be compared to a swarm of locusts, consuming and destroying every thing in their way. Their camps form a motley scene, more like a bazaar than a military position: not a sentinel nor an outpost are ever appointed: they commit themselves to "Allah," and rest on his protection. When the new troops were brought into the field in the late struggle with Russia, they showed great steadiness and discipline, and, if well officered, would no doubt prove very efficient. Their pay formerly was miserable, and their clothing worse; bare legs and slippers were

often to be seen in the ranks; but considerable improvement has been made in all the military departments since that period.*

The contingent forces, or "troops mobilisé," which might be summoned to the service in case of any actual invasion of the country, would be very considerable. Egypt, it is said, could send 50,000 men. The Bosnians are a warlike race and could furnish a great number both of infantry and cavalry; their riders, on small but active horses, are armed with a long-gun, yatagan, pistol and knife. The men are remarkable for their robust frame and warlike spirit; they are most fanatical Mussulmans, and would prove a formidable force to expel any invaders. The Albanians are a savage race of mountaineers, and as brave warriors as any in the world; their force would consist entirely of foot; they are excellent riflemen and generally em-

* It is extremely difficult to give a correct estimate of the total amount of the Turkish army, but according to the latest returns it consists of six ortas or divisions, one half of which are always on active service, and the other forms the "Redif," or reserve. Every division consists of three regiments of foot, two of cavalry, and one of artillery—altogether amounting to . . . . . 200,000 men
The "Redif" or reserve amounts to . . . . . 110,000 ,,

Under arms 310,000
The contingents from the different tribes subject to the Porte may be estimated at 130,000

Total estimated military force . . . 440,000 men

Of these contingent troops it is estimated that Syria could send 50,000
The Koords, Turcomans, &c. 80,000

130,000

These contingents, principally cavalry, must be deemed to be very precarious—they are wholly without discipline and scarcely under command.—Au.

ployed in garrison duty at the extremities of the empire. The Bulgarians, being Christians and friendly to the Russians, their aid could not be much depended upon.

In Asia Minor are the Lazes, a very fierce race, who in the late war with Russia fought like desperadoes.* They are a hardy aboriginal race, distinct from the Turks, but uniting most cordially with them as Mussulmans—they are chiefly footmen armed with a short heavy rifle, a yatagan and pistols. What contingent force they could supply, it is impossible to estimate.

The Koords on the frontiers owe allegiance to Turkey—they are a fierce race of warriors. The Pasha of Van alone, it is said, could bring 10,000 cavalry into the field, well armed and mounted; but their services are not to be depended on although they fought most desperately against the Russians at Erzroum during the late war. They are mounted on active horses, are heavily armed; and some of them, with chain mail armour, with bucklers and lances, and silk streamers from their turbans, cut a most formidable appearance.

The Turkish navy may be deemed the most important branch of the national defence.† No country in the world possesses greater advantages for a marine, with

* The Author was at Erzroum at this period. When an expedition of Russian troops was sent against them near Baibout — the Lazes beheaded every prisoner which they took, and sacks of heads were sent in to the Pasha during the Author's being there.

† The Turkish navy according to the last report consists of 30 ships of the line—8 three-deckers, 13 two-deckers, and 14 frigates—to these must be added 8 brigs, 8 corvettes, 6 steamers, with cutters, galliots and others, amounting on the whole to 74 ships, carrying altogether about 4,000 guns and 25,000 seamen, who are principally Greeks.—Au.

such an extensive coast always open, and inhabited by a people maritime and adventurous like the Greeks, who have from ages immemorial braved the dangers of the Euxine, the Ægean and the Icarian seas; but with such excellent raw material what can be expected from slaves chained together or to their guns, as was found to be the case at Navarino, and from the Capitan Pasha, who is the High Admiral, being selected at the caprice of the Sultan without reference to his qualifications—as was the case during the late reign, already related? What can be expected from a fleet whose commander had never been on board ship until he was called upon to direct its destinies.

Of the total population of the Ottoman Empire, both in Europe and Asia, the following estimate is deemed to be the nearest approximation, according to the imperfect sources from whence they are derived. And *imperfect* they must be where a census is rarely taken of them, and where no register of births or deaths is kept. The population of European Turkey is of very mixed descent. The Turks, although they have the domination of the country, form but a very small part of it, and are the descendants of the nomadic tribes who still inhabit the wild steppes of Asia and the shores of the Caspian. They are a fierce-looking race of men with well-cast features, seldom below the middle size; and, owing to the mixture of different blood in their constitution, such as Arab, Grecian, and Persian, the Ottomans are a handsome race of men. Their large and flowing robes, leaving the body free, give a personal elegance to the Turk peculiarly his own. The subjects of the Sultan are divided into two classes, the Mohammedans and the "Rayahs," or tributaries. The latter may be properly styled, "the

native population of the countries conquered by the Turks." The Christian community, composed of all the Ottoman subjects of the orthodox Greek faith, to the number of about 6,000,000, is again divided into different classes—the Greeks or Romaics, and the Sclavonians, Servians, Bulgarians, Bosnians, &c. The Greek race is spread throughout the whole Turkish Empire, though in very unequal proportions. In Thessaly and Albania, they are estimated at 1,000,000; in Macedonia, at 300,000; in Thrace, 200,000; and in the islands altogether half a-million.

Amongst the people of the Sclavonic race subject to the Porte, are the Bulgarians, who are scattered throughout European Turkey: then the Servians, the Bosnians, and the Herzegovines, reckoned at about 1,000,000. The Zingarees, a mixed race of Sclaves and Greeks, are of Hindoo blood, and retain their own language; they wander and vagabondize as in other countries. And, lastly, the warlike and independent tribes of Montenegro, amounting to a quarter of a million. The Jews are scattered everywhere: they have been settled in these countries ever since the time of the Greek and Roman commonwealths. The "Eclauts" are a nomadic tribe, wandering with their camel-hair tents. They are considered to be inoffensive, and strictly pastoral: the Armenians, who reside principally in ancient Armenia, make up the remainder of this homogeneous mass of human beings subject to the Turkish government.

At the beginning of the present century the population of the Ottoman Empire was estimated at thirty-three millions; by the same authority it is now estimated at only *twenty-three millions,* but the following

estimate is deemed to be as nearly as possible the correct one, viz.*

Of the national income of Turkey, it is extremely difficult to form a just estimate, where the genius of the government is despotism. The Mohammedans pay no personal tax; the principal revenues are derived from customs, farming the Empire into Pashalics, all of which pay a certain annual sum, then from the mines —duties on tobacco—on silk—on oil—on mastic—the sums arising from confiscations and inheritances—the fees derived from the great offices of state, which are all to be paid for,—and from the land-owners, who pay an annual tax of six shillings per acre. There are likewise other imposts, which may be termed *voluntary*, as established by custom, such as the "Bakshish," or presents made to the Sultan at the "Bairam," or other great festivals of the Mohammedans, by the Pashas or grandees in office, intended somewhat as bribes, that they may continue "to bask in the light of the Sultan's coun-

* In European Turkey	10,000,000	Turks, Mohammedans	12,000,000
„ Asiatic Turkey .	15,000,000	Arabs „	3,000,000
„ Africa . . .	2,000,000	Koords „	1,000,000
		Greeks, Christians	2,000,000
		Bulgarians . „	2,000,000
		Danubian Provinces	1,500,000
		Armenians, Christians	1,000,000
		Syrians „	500,000
		Servians „	1,000,000
		Sclavonians „	2,000,000
		Jews	250,000
		Gipsies	250,000
		Nomadic Tribes . .	500,000
Total . .	27,000,000	Total . . .	27,000,000

The Franks are not included in this estimate, since they may be considered as fugitive.—Au.

tenance." But a principal branch of the revenues is derived from the "Haratsch," or capitation tax, on all "Rayahs," or adopted subjects, levied on persons above ten years of age, (women and clergy being exempted). This is a very ancient imposition on the Christian subjects of the Porte, and is paid "for permission to wear their heads for the year." It is thus expressed in the Koran: "No one shall be obliged to follow the religion of Mahomet when he arrives at the age of reason, provided that annually he pays in the form of tribute thirty drachms of pure gold." This tax is divided into three classes, of eight, twelve, and sixteen piastres. The amount raised by it is said to amount to 7,500,000 piastres, or about £250,000 sterling.

It is impossible to limit the amount of taxes on a people where the power of the Sultan is absolute, as well as that of his provincial Governors, who are sometimes changed every six months, hence they enrich themselves by every possible means during their short term of office, by cruel exactions, and grinding the poor people down to the most degraded state of poverty. The different sources of revenue are said to produce about £10,000,000 sterling, per annum; but with all their exactions, it is well-known, that the Turkish government is always in great financial difficulties, their coin is debased to the lowest degree, as the exchange of Constantinople with Europe shows, and their credit was lately unequal to raise the loan of a small sum in this country.*

The expenditure of this income comes under different

* In 1852 the National Budget was estimated at 731 millions of piastres, or £7,310,000; and although the Ottoman Government have no national debt, literally speaking, yet when we consider the issue of their base coin on 23½ per cent. in value, which the government have been unable to call in, it may be said that their national debt amounts to £7,000,000 sterling.—Au.

heads, such as army and navy, the fortresses, arsenals, provisions, pensions, civil list, &c. and the latter is subdivided under heads of the harem, the eunuchs, the bostangis, the butchers, the stables, &c. The civil list expenditure is said to amount to £400,000 sterling, independent of the private expenses of the Sultan for his eight hundred wives, &c. In Turkey, even human beings are the subjects of traffic—the importation of Circassian slaves to fill the harems of the Turks is very great, and the mart still exists for other human beings at Constantinople, although the trade has greatly decreased.

Of the great capacity of Turkey* for commercial enterprise, we have abundant proof, even in its present limited extent, which is not at all commensurate with its natural advantages; their tariff of duties is liberal, and, as is well known, is much abused by the Greeks, who are the principal traders, both home and foreign, they are the most enterprising merchants of the present day, many of them having formed establishments in the prin-

* There is no doubt much increasing commercial activity in Turkey, but it does not come from the Turks: they are too indolent for commerce or the arts; these are all in the hands of Jews, Greeks, and Armenians, who hate each other with a perfect hatred, whilst the Turk in office contrives to live upon his share of the plunder which they extort from one another. The Armenians are the bankers and great capitalists of Turkey, and seem to have all the financial affairs in their own hands; the Greeks engage in every species of industry, and the Jews are much the same there as they are everywhere else. When therefore we hear of the commerce of Turkey increasing, we must not take it for granted that the Turks themselves are becoming more active in commerce, but rather that the Greeks, the Armenians, and the Jews are increasing in numbers, and finding greater facilities of extending their intercourse with other nations. The Greeks are increasing rapidly, so that many towns are almost exclusively occupied by Greeks, which not many years ago were Turkish; and all over the empire the proportion of the Turks to the rest of the population is diminishing, and the turban is rapidly losing its numerical ascendancy.

cipal cities of Europe as well as of the East, indeed it may be said that they have shut out the English and other foreign merchants from Constantinople. They are well acquainted with the wants of their countrymen, apt and shrewd dealers, and may be said to monopolise most of the commerce of the Levant.*

Smyrna may be said to be the most active commercial city in Turkey, after the capital. Its central situation, and the excellence of its port, have continually attracted merchants of all nations by sea, and caravans by land. The exports are numerous and very valuable, consisting of raw silk, cotton, wool, fruit of all sorts, nut-galls, and drugs—such as musk, rhubarb, and various gums.†

Trebisonde, a port on the Black Sea, has been always a commercial city, from the time that it was a Greek colony. It has lately become the way of transit for the Persian merchants, conveying their goods from Constantinople to Irak, which has occasioned great activity there; sufficient to induce two steamers to visit it weekly. It is the place of import, from Circassia, of the female slaves to fill the harems at Constantinople.

In the interior of Turkey large quantities of cotton are raised in the extensive plains of Tarsus, and native

* The foreign trade of Turkey for 1852 was—imports, £11,823,300; exports, £10,644,450. England was the largest importer, and France the largest receiver of exports. The British manufactures principally find their way into Persia. The Customs tariff is 12 per cent. export; 5 per cent. import.—Au.

† In commercial importance Smyrna takes rank next to Constantinople, the last returns of the two places being respectively:—

	IMPORTS.	EXPORTS.	TOTAL.
Constantinople	£2,000,000	£1,000,000	£3,200,000
Smyrna	1,200,000	1,500,000	2,700,000

The Greek vessels are principally employed in this trade, owing to the low freights at which they carry.—Au.

copper is sent from Tocat, along with copper utensils—nutgalls from Mount Taurus—rice and sugar from Damietta—coffee from Yemen. These are some of the imports. The manufactures of Turkey are on a very limited scale: silk and cotton stuffs are made at Brousa, and carpets are made near Smyrna.

Commerce being merely the exchange of the productions of one country for those of another, it is in Turkey on a very limited scale, where nothing is raised from the produce of the soil, or manufactured by industry, more than barely suffices for the immediate wants of the people; this must be the case in a country where it is dangerous to possess wealth, and where the human faculties are rather stultified than cultivated. Industry, as the basis of all commerce, cannot flourish whilst paralysed by an oppressive government.

Turkey, so rich in its productions, might enjoy a trade with the whole world; but under the despotic sway of the Moslems, commerce languishes and manufactures decline. No spirit of enterprise animates the Turks: the internal trade is conducted by the Armenians, the Greeks and the Jews; the interest they obtain for money is enormous,—from 10 to 30 per cent. with security in hand. The commerce of Turkey has many disadvantages to contend with. Intercourse between the different provinces is checked from the want of means of conveyance beyond that of pack-horses, which they term a caravan—a slow and costly process of carrying their goods. There are no roads for wheels throughout Turkey. Constantinople is the high road to Persia, Georgia, and other parts of the East, and ought to be made a vast receptacle for British manufactures.

The Pasha is the ruler of the province over which he

presides; he unites in his own person the civil and military powers, and joins with these very frequently, the farming of the revenue; and some of them exercise judicial power, so that every Pasha in his own government becomes a Sultan. If his Sovereign oppresses him, he can in turn indemnify himself by oppressing his subjects, who cannot shift the load, but must bear it all. Thus everything operates as a dead weight upon agriculture and industry, and reduces them to the lowest ebb. The lands are constantly reverting to the state, and are let by the Pashas to any one who will undertake their cultivation; but by far the greater part lie waste, and what might be converted to a paradise is reduced to a desert. In like manner, the Turks are hindered from building substantial and expensive houses, or suitable dwellings and accommodations for the peasantry and their cattle. Hence nothing but huts are seen in the place of farm-houses, stables, barns, and granaries. The implements of husbandry are rude in the extreme; the plough being frequently not shod with iron, it is in general drawn by four oxen, but on clayey heavy soil, sometimes by ten or twelve. The grain is trodden out by horses or oxen placed abreast of each other, driven in a circle, and advantage is taken of the first windy day to winnow the grain. The straw being chopped by a sort of cylinder stuck round about with sharp pointed flints and drawn by two oxen, the whole is put into sacks or baskets, and carried into the neighbouring villages. It must be remarked, however, that where the Pashas can for a time maintain their independence, *there* agriculture flourishes, since they find it their interest to protect and encourage the cultivators of the soil, then the districts are peopled and well

cultivated, (comparatively speaking); but villagers emigrate from one district to another without much trouble or expense; their houses are simple and easy of construction, and their articles of furniture are so few and trifling, that they are easily transported on the backs of cattle that supply them with milk during the journey; they find everywhere an abundance of pasture.

Labour is the foundation of all wealth; there can be no stimulus for agricultural toil when the remuneration is no more than barely sufficient to support existence. Was it to appear in the shape of capital, agriculture, in the purchase of a house or farm, it would excite the cupidity of the Pasha or his myrmidons.

They have no public inns for travellers in Turkey, only khans or caravansaries, being the common resort of animals of all sorts; nor are their roads anything but horse-tracks.

Having briefly traced the origin, progress, and decline of the Ottoman Empire, which now appears to be in a transition state—without speculating on the great problem of her future, or venturing to lift the veil of prophecy, such as "the drying up of the Euphrates," or "that the king of the north shall come and cast up a mount, and take the most fenced cities," (as prophesied by Daniel, chap. xi., which some persons predicate of Russia) it may be useful, by a short "*resumé*," to show how rapid has been the decline of the possessions of the Turks from the period of their palmy glory in 1566, during the reign of the great Sulieman to the present time; as since that period their struggles have been more to *preserve* than to *aggrandize* these possessions.

The principal antagonist of the Turks has been

always the great Colossus of the North; and it is singular, that from the earliest periods, even during the Byzantine empire, the barbarians from the Borysthenes poured down in hordes to the golden city.*

In 1692 Peter the Great declared war against the Turks, and by the treaty of Carlowitz an armistice was concluded between the belligerents for two years. This war led to no important results on either side.

In 1711 war was declared by the Turks against the Russians, which proved very disastrous to the latter; and the treaty of Fulksen, on the banks of the Pruth, was concluded between the two powers in the following year.

In 1736 the Empress Anne declared war against the Porte, and a peace was concluded on the 7th of February, 1740. All that the Empress gained by this war was to desolate the Krimea, without exterminating the Tartars.

In 1754 Mustafa III. declared war against Russia, having espoused the cause of the oppressed Poles; and here the prominent misfortunes of the Turks began. Their fleet was totally destroyed in the bay of Tchesmé, in 1770; and they otherwise suffered so much as to sue for peace to the Russians, which led to the treaty of Kuchuk Kainardji, the 21st of July, 1774. By this treaty the once haughty Turks were humbled. With the sword in one hand and the pen in the other, Marshal Romanzoff dictated the terms by which Turkey became almost a dependency of Russia. But the Ottomans, goaded on as it were by the taunts of the great Autocratrix of the north, Catherine, who sought to put her foot on the neck of Turkey—took courage to send her ambassador to the Castle of the Seven Towers,

* See *Lives of the Sovereigns of Russia*, vol. i. p. 11.

which cost them kingdoms as well as fortresses. Of the latter one fell rapidly after the other. The Krimea was lost to the Porte for ever. The waste of life and the amount of human misery occasioned by this war, can be only likened to their own havoc in former times. The Turks again sued for peace, which was from that period granted them by the treaty of Yassy, on the 9th of January, 1792.* This war is supposed to have cost the Porte 330,000 men, and 150,000,000 piastres.

Another war took place between the two belligerents, which was terminated by the treaty of Bucharest in 1812, which gave a great accession of the Ottoman territory to Russia.

On the 6th of April, 1828, the Tzar declared war against the Grand Signior, and after very heavy losses on the part of the Turks, the treaty of Adrianople was signed on the 10th of September, 1829, confirming another annexation of the Ottoman territory to Russia of 200 leagues on the coasts of the Black Sea; they likewise ceded about six leagues of the south bank of the Danube, for the purpose of establishing quarantine stations; where Russia has built forts, at the Sulina mouth of the river, and at other parts of it, which gives them the command of the navigation of the Danube.

The losses of the foreign conquests of the Sultan's dominions having been enumerated, we will briefly refer to his domestic losses from his own subjects.

On the 8th of March, 1821, the flag of independence of the Greeks was unfurled by Prince Alexander Ypsilanti at Bucharest, and subsequently by the Greeks

* See *Lives of the Sovereigns of Russia*, vol. ii.

of the Morea, which led to the treaty of London, of the 6th of July, 1826, to guarantee the political independence of the Greeks, by the allied powers of England, France, and Russia, by which treaty the Grand Signior lost an extent of territory as large as Portugal, and nearly two million of subjects.

In 1822, the capital of Syria was destroyed by an earthquake, Aleppo, and Antioch its famous capital, was overthrown at the same time.

On the 15th of July, 1826, the Jannissaries were utterly destroyed by the Sultan Mahmoud.

On the 21st of October, 1827, the Turkish and Egyptian Fleets were destroyed at the battle of Navarino, by the combined fleets of England, France, and Russia.

In 1829, the French seized on the Province of Algiers, and converted it into a colony.

On the 19th of December, 1832, Ibraham Pasha destroyed the Turkish army at the battle of Koniah, which led to a Convention on the 5th of May, 1833, with the Vice-Roi of Egypt, who was invested with the sovereignty of that country, as well as of Candia and Syria.

In September, 1839, the Russian troops were encamped at Unkiar Skelessi, on the banks of the Bosphorus, *to protect the Sultan* from an expected invasion of his own vassal the Vice-Roi of Egypt, whose victorious general was within a few days' march of the capital; but by the treaty of London of 1840, between England, Austria, Russia, and Prussia, the Sultan's authority was re-established in Syria and Asia Minor.

From that period the Ottoman Empire has gradually wasted, from causes which are not operating in any other

country. Two conflagrations happened in the capital within a very short period of each other, which burnt 15,000 houses. Thus, conflagrations, pestilence and insurrections, united, as it were, made great waste of the people, which is fast going on in a country containing not only the finest portions of Europe, but whose dominion extends to the richest provinces of Asia and Africa likewise. We have shown that France and England united, do not equal, by one half, the extent of the Ottoman empire, to which three quarters of the globe contribute regions more extensive than were ever brought under the sway of imperial Rome. It is a singular fact of the Ottomans, that they have so much retrograded, rather than progressed, with other nations, and that they have never amalgamated with any other people. They can be considered, therefore, as only ENCAMPED IN EUROPE, and that they belong to a totally different system. The East cannot amalgamate with the West; and what is still more palpable, the followers of Mahomet cannot coalesce with the followers of the Messiah. Their hatred and contempt towards the "Giaour," or "Feringhee," is as fierce as ever,—even more so since they have been forced to implore his aid. Not all the protocolling of the Cabinets of Europe can bring about a cordial amity between East and West.

Since the Turks crossed the Hellespont, and transported themselves from Asia to Europe, they have been in constant contact with European customs and manners, and at times have occupied the very centre of Christendom; and whilst all other nations have been moving forward, the Turks have been the enemies to progress; and such has been their repugnance to any assimilation to the Christian people around them, that

they consider Christianity as a stigma. During this period nations great and powerful have sprung into existence; the wilderness has been cultivated, and the desert peopled; cities have been founded since the Ottoman conquest of the Greek Empire. Four centuries of ever-increasing intellect, cultivation and prosperity of all other nations except the Ottoman, have given the world an unprecedented progress. But here we see Turkey, possessing the finest countries in Asia and Europe, where the orange, the lemon, the fig and the vine luxuriate in the greatest perfection, becoming *depopulated* by her isolated exclusiveness, and by professing a creed not only at variance with that of Europe, *but likewise at variance with a great part of her own subjects.* Her vast resources have lain dormant: her commerce has made no progress in proportion to that of other nations: the arts, sciences and literature are excluded from her shores; and instead of a progressive impetus being given to her people, they are still (the major part of the population) enslaved in the barbaric ignorance of the first ruthless invaders of the country. Some ameliorations in the government, carrying with it a slight progress of civilization in the capital, have been made; but speaking generally of the Turks as a nation, it will be found that we have given but too true a picture of their present condition.*

* No "Frank" can hold landed property in Turkey, nor can females inherit, since the law of inheritance recognises *no right whatever in the female.* On the death of the father, if there be one son and one or more daughters, the son inherits all the property. If two or more sons, it is equally divided amongst them, and in either case the daughters have no share.—Au.

CHAPTER XI.

Mohammedanism of the Sixth Century—The Religion of the Arabs at that time—their Character, Language, Ancient Worship—Birth of Mahomet—his Origin, Family, and Education—his Marriage and Seclusion in the Cave Hira—Assumes to be the Apostle of God—his Flight to Medina—Attacks and defeats the Koreish tribe—Takes the City of Mecca—Ambassadors sent to the great Prophet of Islamism—his Death and Character—The Hedjaz, or Holy Land—The Koran—its two Leading Articles—The doctrines of Angels and Genii—Of Astronomy—Practical Faith—Negative precepts—Of the Resurrection—The Last Judgment—The Joys of Paradise—Punishment of the wicked—Predestination—The Unity of the Deity—Of Angels—Circumcision—Of Almsgiving—Prayer—Ablutions—The Moslem Hierarchy—The Mufti—the Cadi and the Mujtahed—Of the Mosques—The Nemaz—the Orthodox and Heterodox Mohammedans—the Soonites, and the Shiahs—the twelve Imams—The invisible and the living Imam—the March of Mohammedanism over the East—Hatred of the Persians towards the Turks—The tomb of Ali at Meshed Ali—Mohammedanism in Africa, Algiers, Tunis, and Tripoli—The Bedouins—The Wahabees—Their Wars with the Moslems—subdued by Mahomet Ali—Christianity tolerated in Turkey—Humanity of the Turks towards the brute creation—Of the Turkish Clergy—their Degrees and Offices—their Habits of Life—Moslem fanatics—Soofeism—their doctrines and practices—the dancing Dervishes—the howling Dervishes—of the Beetash sect—the Motzali—the Waide—the Eschrachi—the Jebaiah—the Hairetta—The Muserim or Atheists—The Pilgrimage to Mecca—Different Ceremonies

We are now arrived at the most wonderful part of our history, viz: the rapid and wide-spread march of

Islamism, and that of Mahomet's* success in rivetting the chains of his imposture from the Pyrenees to the Indies, embracing a great variety of nations and languages, under the profession of one uniform creed, and under the authority of one sovereign, at the same time, both spiritual and temporal,—the Caliph.† The establishment of Islamism is admitted to be numbered among those stupendous events which have changed the face of society in the East. With the Koran in one hand, and the scimitar in the other, the impetuous and indomitable Arabs achieved a series of splendid victories, unparalleled in the history of nations; for, in the short space of eighty years, that mighty range of Saracenic conquest embraced a wider extent of territory than Rome had mastered in eight centuries! After the flight from Mecca, the arms and the reigns of Mahomet's successors extended from India to the Atlantic ocean, and over the conquered countries of Persia, Syria, Egypt, Africa and Spain, which became provinces of the Saracenic Empire, when Mohammedanism became in the East what Catholicism was in the West. These two systems

* The name "Mohammed," (as pronounced in Arabic), is derived from the past participle of the word "hamed," signifying "praised," or "most glorious:" this is the proper orthography, but "Mahomet" is most generally used.—Au.

† "Caliph," or more properly "Khalifeh," signifies the successor or vicar, as generally given to the universal sovereign of the Mussulman Arabs. This title was first adopted by Abu Beker, together with "Emir al Mumerion,"—the Commander of the Faithful,"—which continued to be for several centuries the principal line of Mohammedan Sovereigns. The Arabic word "Califat," is used both as a general designation of a line of Sovereigns called "Caliphs," and, in a geographical sense, of the extent of countries subject to their dominion. Several Mohammedan dynasties assumed the title of Caliphs; we hear of them at Bagdad, Africa, and Spain.—Au.

now governed the world, each of them rejecting all heterogeneous elements, and establishing as it were two distinct empires. Then ensued those dreadful strifes which caused such a waste of human life under the pretext of *religious zeal*, which, far from leading to conversion, only strengthened the faith of each party. No union could ever exist between them; and the most destructive of all wars have been *the wars of ideas*.* Mahomet's success in establishing his imposture on mankind is not more wonderful than its permanency, which the revolution of twelve centuries has not shaken; we still see it prevailing from the Adriatic to the Ganges, with the same impression with which it was engraved at Mecca and Medina. The Indian and the Turk acknowledge Islamism, precisely that in

* The famous Crusades, or Holy Wars as they were called, were commenced in 1065. The Europeans in these sanguinary contests were unquestionably the aggressors. The pretence was the recovery of Palestine, or the "Holy Land," which was then in possession of the Mohammedan Saracens. No actual plea of aggression was thought necessary by the princes of this formidable confederacy, which embraced all the princes of Europe; but to persevere in so fruitless a project with all their united means, when the treasures of these Christian princes were too slenderly replenished to defray their enormous expenses, and when the means of transport were too difficult to enable them to concentrate either their forces or their supplies rapidly to any given point to admit of their success. These crusades have been the principal cause of keeping up ever since that rancorous hatred which even now exists between Mussulmans and Christians. From A.D. 1090 to 1290, millions perished in the pretended Holy War with the infidel Saracens and Seljukian Turks, for the recovery of Canaan. Scarcely a kingdom of Europe but was disordered in its constitution, drained of men and beggared of wealth by these mad attempts, which the Bishops of Rome promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe, whilst the princes of the respective nations warred in the East.—GIBBON.

principle which was established by Mahomet. It was the interest of the Caliphs to repress and discourage all religious innovations, and although metaphysical questions have been agitated in the schools of the Mohammedans, yet they have failed to engage the passions of the people, or to endanger the tranquillity of the State.

We will now consider the causes which concurred to prepare the Eastern world for the reception and rapid spread of Mohammedanism. The western part of the Roman empire had been conquered by the Goths; the capital having been transferred to Constantinople, it was then constituted as the "Eastern Empire," which soon became engaged in ceaseless wars with Persia and other countries, alike ruinous to the victors and the vanquished, and the waste of human life occasioned by these wars could only be supplied by mercenaries or slaves. At this period (about the middle of the sixth century), mankind appeared ripe as it were for some great religious change. Papal Rome had almost become Pagan Rome; abstruse dogmas and idolatrous adoration were substituted for the purity and simplicity of the Gospel. Tyranny and persecution scattered the congregations from her worship instead of keeping them within her pale. At the beginning of the third century, people fled from Rome even into Arabia, and many were the sects of other denominations which had taken refuge there from the prescriptions of Imperial edicts. Amongst others were the Jews, who on their expulsion from Judea settled in the kingdom of Yemen, until at length they were so numerous, that Judaism became the prevalent faith of the people of that country. The ancient and wealthy town of Chiabar, six days' journey to the north-east of Medina, was the

seat of the Jewish power in Arabia; this territory, a fertile spot in the desert, was covered with plantations, and protected by eight castles, some of them esteemed to be of impregnable strength. Chiabar submitted to the yoke of the Moslems, and under the reign of the Caliph Omar the Jews were transplanted to Syria. The Caliph alleged the injunction of his dying master, that "one and the true religion only should be professed in his native land of Arabia."

It is remarkable, that Mahomet began his imposture at the same time that the Bishop of Rome assumed the title of Universal Pastor of the Christian Church; thus Antichrist was set up in the east and west of Christendom at the same period. It appears that the title of "Universal Pastor" was granted by the tyrant Phocas, a monster of iniquity, who, having inhumanly murdered his master, Mauritius, and his family, usurped the throne and became Emperor of the East. Boniface the Third of Rome, having obsequiously bowed to the tyrant, obtained from him the title of "Universal Bishop of the Christian Church." Then the pagan rites and monstrous doctrines of the so-called "Christian Church" began to be propagated; and deputies were dispatched to the Western Churches, to procure a formal submission to the Roman "Papa," or Pope. Seven of the succeeding Popes claimed an absolute power to dispose, not only of Christian kingdoms and empires, but even what belonged to the heathen in every part of the world: by deceiving or terrifying princes with their excommunications and interdicts, and by raising up traitors against them, thus causing them to submit to their slavery. They even claimed to command angels, nay, to have an authority over Jehovah himself, in empowering their priests to

create or divide the glorified body of his Son at their pleasure. Most dreadful were the scenes of wickedness against God and man, which prevailed in the whole Antichristian body, but especially among the clergy, who by their gross idolatry and superstition, by pretending to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. Doctrines were tried by false miracles and lying wonders, not by the Word of God. Religion lay buried under the rubbish of senseless traditions and papal decrees, and holy worship was drowned in the depths of heathenish or magical superstition. The truths of the Gospel were superseded by adoring the Virgin Mary, worshipping the sacramental bread, pleading with saints and angels—(more than 150,000 of whom were deified) worshipping images and relics; pardons for sin, and even for continued indulgence therein, were sold for money, and those who had nothing to pay were consigned to perdition.

Of the conflicting doctrines which then agitated Christendom, we are told that the Nestorians held a two-fold person in Christ, but the Eutychians allowed him but one compounded nature. These and the doctrines of Pelagius so corrupted both clergy and people, that the so-called "Christian Church" became a motley mass of practical heathens; "darkness covered the land, and gross darkness the people." The officiating clergy, to render their offices attractive and somewhat similar to the Imperial State, borrowed whatever they could find from Jewish and heathen superstition. Lordly bishops, metropolitans, arch-deacons, sub-deans, exorcists, and canonical singers were introduced amongst them. Can-

dles were lighted by day on the altars, incense was burnt whilst prayer was offered, or sacraments administered. On the stated fasts, some particular meats were forborne, abstinence from marriage was decreed, prayers were directed to departed saints, pretended relics were held in great veneration, images of saints and of Christ were placed in the churches, and were sometimes worshipped; the clergy began to officiate in canonical robes, which they held to be sacred; prayers were made for the dead, and even sometimes for mitigation from purgatory; baptism was held of absolute necessity to salvation, and hence, under pressing circumstances, it was sometimes administered by lay persons; pilgrimage to our Saviour's sepulchre was enjoined, and a monkish retirement from friendship with mankind was reckoned a transcendant devotion. The notion of purgatory, or a middle state, was strongly inculcated by the clergy, with multitudes of sacred festivals and litanies in honour of angels, the Virgin Mary, and martyrs; and consecration of churches was then first introduced. Gregory the Great, a sainted and famous bishop of Rome, added his new canon of the mass, his canticles and antiphones, and his almost innumerable ordinances respecting litanies, processions, Lent, oblations for the dead, pontifical orders, consecrations, and relics. These are but a very small part of the deeds of the church of Antichrist; nor would they have been adverted to, except to contrast in some measure with the fiery zeal of the Mohammedans, in likewise preaching Antichrist to an enslaved world. What *they* have done, our brief history will partly show; what the papists have done, *no history can ever show*: it is estimated that the sacrifice of human life has been much greater by the latter than by the former, at the time when, through

the darkness that shrouded them, scarcely a ray of the light of truth could be discovered.

It will be well, perhaps, to revert shortly to the religious belief which pervaded the Arabs at this period, in order to discover the sort of soil on which the seeds of Mohammedanism were sown, when it so rapidly "took root downward, and bore fruit upward." The eastern races had not come to maturity at this time, and consequently they felt the need of a director and guide, both of which they found in Mohammedanism, which offered them a religious and social system corresponding to their state of body and mind, when the sons of the desert hailed Mahomet as their leader. Mohammedanism was well said to have been a "system of lies invented by one man for his own personal interest, which by a mere chance had become the law of a fifth of the human race."

"Sabianism," or the adoration of the sun, moon, and stars, was the prevailing religion throughout Arabia at the beginning of the sixth century; but some of the Arabs gave themselves up to much grosser idolatry, and bowed before wood and stone. The famous "Kaaba," or temple at Mecca, was the depository of idols and images, which were held in great veneration by the Arabs, particularly one called "Allah Tauba." They had no belief either in creation past, nor in a resurrection to come, but attributed the origin of all things to nature, and their dissolution to age. An Arab of Kossay, named "Amrue Ibu Lahoy," is said to have first introduced idolatry amongst his countrymen; he brought them the idol called "Hobal" from Hyt in Mesopotamia, and set it up in the "Kaaba." It was the Jupiter of the Arabians, and

was made of red agate, in the form of a man holding in his hands seven arrows without heads or feathers, such as the Arabs used in divination at a subsequent period. The "Kaaba," was adorned with 360 idols, corresponding probably to the days of the Arabian year. We cannot find any religious code of law or morals amongst the Arabs of this period; hence their religion, except as being idolatrous, is much obscured to us. The conceptions of an ignorant savage of the Divinity, are in most countries the same; he imagines that he inhabits the heavens—that he is endowed with immortality, and possesses irresistible power—that he is neither subject to human diseases, nor to death—that he is irritable and revengeful. Hence the trembling votary pursues those means to propitiate him which are found efficacious with earthly potentates: he prostrates himself before him, he offers gifts and sacrifices, and subjects himself to painful and expensive ceremonies to obtain the favour of his god, and to propitiate his anger. Even in the lowest grade of humanity we find some sense of the divinity—"Jehovah, Jove, or Lord," a spark, as it were, of that immortal essence breathed into him by his Maker.

We will now briefly refer to the country of Arabia, and to the origin of the Arabs, amongst whom the tenets of Mohammedanism were first planted, and by whom it made such fearful havoc throughout the world. The rise of kingdoms and of people is always obscure, since they must be well established before learning can find leave to breathe in them. The principal native historian of Arabia* divides the Arabians or Saracens into two

* "Abu Abdullah Mahomet Ebu Omar Al Wadike," a manuscript copy of whose work may be found in the Bodleian library. This

classes, the primitive, who inhabited Arabia immediately after the flood, and the second as being descended from Joktan, the son of Heber.—(See Gen. x. 25.) From these and their posterity sprang those Arabians, called Ishmaelites or Hagarines. They say that Ishmael married Kuba, daughter of the twelfth king of the Jeromites, by whom he had twelve sons, which does not agree with scripture, "that the mother of Ishmael took him a wife from the land of Egypt," which discrepancy, may be thus accounted for—that the Arabs at this period had no written documents, nor were they, indeed, confined to one wife. The memorials of these times were handed down to them by tradition, and we find that they are given to fable, because they say that it was *Ishmael*, and not *Isaac*, whom Abraham was about to sacrifice on Mount Moriah.

The Arabs were always a warlike people, and seldom at peace with one another or with their neighbours: They were divided into classes, and lived principally under tents. They were a wild, but brave and hospitable race, much given to plunder. They used to say "God has bestowed four things on the Arabs; their turbans to be unto them instead of diadems, their tents instead of walls and houses, their swords instead of entrenchments, and their poems instead of written laws." Arabia has been called "the prolific mother of heresies;" since numerous sects abounded there in those days.

The Arabs, having no settled habitations, removed from one part of the kingdom to another, as their necessities compelled, or their conveniences invited them. Their chief excellence consisted in breeding and

manuscript bears date of the Hegira 863, A.D. 1458; there are only two other copies of it known to exist in Europe.—Au.

managing horses, and of the use of bows, swords, and lances. Their learning was wholly confined to poetry, to which their genius greatly inclined them. Their idolatry was soon rooted out by Mahomet and his successors, when they became the most zealous fanatics in behalf of the new faith, for the spread of which they devastated the world.*

The Bible was translated into the Arabic language in the fifth century, and in the volume of the Old Testament the Arabs were pleased to trace the fathers of their nation. They revered the faith and virtue of Abraham; learned of the birth and promises of Ishmael, and traced his pedigree and their own to the first man—which, from the birth of their progenitor to that of Mahomet, was a period of 2500 years—they reckon it seventy-five generations. Their language is derived from the same original stock as the Hebrew, Syriac, and Chaldean tongues, and so copious is it, that for the term "Lion," they have 500 different words, &c. Their alphabet consists of the Cufic characters, which were invented on the banks of the Euphrates.

The great Prophet or Apostle of Islamism, Mahomet, was born at Mecca, A. D. 569, of the princely house of Koreish. His countrymen boast of him that he was born of Thenanah, the best of the Arabs; from the tribe of Koreish, the best of Thenanah; that he was the descendant of Hosham, the best of the Koreish. It was no small advantage to the successors of the Prophet that he was thus nobly descended.

Gibbon thus writes respecting him:—"The tribe of

* The Arabs were the first ruin of the Christian church, and the name of "Saracens" was held in abhorrence throughout Christendom in the twelfth century. This Arabic word signifies "thievish character." Au.—

Koreish, by fraud or force, had acquired the custody of the 'Kaaba:' the sacerdotal office devolved through four lineal descents to the grandfather of Mahomet. The family of the Hoshamites, from whence he sprung, was the most respectable and sacred in the eyes of their country. The possession of the key of the 'Kaaba' constituted the holder to be the Governor of Mecca, which was looked up to by the Arabs as the capital of their nation, and the chief seat of religious worship. The grandfather of Mahomet and his lineal ancestors appeared in foreign and domestic transactions as the princes of their country."

Soon after Mahomet's birth, his father died, and not long after, his grandfather also died, and the governorship of Mecca, the headship of the tribe, and the key of the "Kaaba" passed into the hands of another branch of the family—when Mahomet found himself a neglected and destitute orphan. He was in his eighth year consigned to the care of his uncle Abu-Taleb, the pontifical head of the tribe, who carried on an extensive merchandize with the neighbouring nations. By this guardian he was instructed in the science of war and the art of trade; he accompanied his uncle to the fairs of Syria, and fought with him in some of the conflicts with the Arabian tribes. Whenin his twenty-fifth year, being recommended to Kadijeh, the widow of a wealthy trader, Mahomet conducted himself so much to her satisfaction, that she made him her husband. Being thus raised to affluence, he lived as became the nephew of the protector of the "Kaaba," and vied in splendour with the richest of the tribes in Mecca. He was always grateful to the memory of his wife, of whom he said, "Kadijeh believed in me when men despised me,—she

relieved my wants when I was poor and persecuted in the world."

Very little is recorded of Mahomet's history until he reached his fortieth year, when he began to declare his pretended mission from heaven; this was at the beginning of the sixth century. He soon proved that he was no ordinary man, but that he cherished the most ambitious designs. By his seclusion in the cave Hira, and by his appearance of sanctity, Mahomet obtained a high name amongst his fellow-citizens. In this cave he prepared that imposture which soon spread over the world, binding nations in its chains, desolating mankind, and which is still holding one-third of the human race within its monstrous delusions.

The key of God he made to the Ishmaelites what the cross was to the Christians; to which the Koran refers, as opening to Mohammedans the gates of the world and of religion: "Did not God give to his legate the power of heaven which is above, and of fire which is beneath? With the key did he not give him the title of a porter, that he may open to those whom he shall have chosen?"

To his wife Kadijeh, Mahomet first imparted his commission, which he pretended to have received from the Deity. He told her of the extraordinary visions he had seen in the cave, and the voices he had heard there; and Kadijeh, perhaps under the influence of female superstition and vanity, received the information not only with implicit faith, but with the utmost joy. Warrakah Ebu Neuful, her cousin, was persuaded to renounce Christianity and to embrace the religion of the new Prophet. Mahomet's slave, Zeid, was next in the list of converts, and received his freedom

as the reward of his faith—a rule which has been ever since strictly observed by the Mohammedans. Abu Taleb, the Prophet's uncle, likewise accepted his doctrines, and Ali, his cousin, though then but nine years of age, became another proselyte. Abu Beker, a man of considerable influence among the Koreish tribe, declared himself also one of the faithful; and, by his authority, no less than by his example, he increased greatly the followers of the Prophet.

Mahomet now publicly took upon himself the style and title of an Apostle of God, saying that he was appointed by him as his prophet, to convert the people from the errors of paganism to the true religion.

In the fourth year of his mission, Mahomet assembled his kindred of the race of Hosham at a banquet, at Mecca, and, openly announcing to them his prophetic errand, asked who would be his vizier; when Ali, his cousin, and son of Abu Taleb, accepted the office with enthusiasm. The Prophet's opinions now began to spread among the Arabian tribes, and seventy-five proselytes, including many of the noblest citizens, repaired to Mecca to swear allegiance to the Prophet. They took their oath of fidelity to him at Al Akbar, a hill on the north of the city, swearing enmity against those who would question his claims, but the Koreish tribes were so opposed to Mahomet that they entered into a combination against him and his followers, which combination was inscribed on parchment and deposited in the "Kaaba." Mahomet found means, by a pretended miracle, to destroy it. Having, by fraud or corruption, been able to mutilate the writing, so that the words "in the name of God," alone remained, he declared that God had shown his displeasure against the

promoters of the combination by destroying their deed of contract, except the words which he particularized. The Koreish, eager to detect the falsehood, had recourse to the parchment, and found it to be exactly as he had informed them, and they, not suspecting the fraud, would not resist what appeared clearly to be the voice of heaven. Thus was Mahomet's mission confirmed to his friends, whilst it increased the inveteracy of his enemies.

The Koreish were still so inveterate against him that they resolved on his death, and agreed that each tribe should plunge a sword in his heart: thus to divide the guilt of his blood, and baffle the vengeance of the Hoshamites. A spy revealed this conspiracy to Mahomet, and flight was his only resource. At the dead of night, accompanied by his faithful friend, Abu Beker, he silently escaped from his house. The assassins watched at the door, but they were deceived by the figure of Ali, who reposed on the Prophet's bed, and was covered with his green mantle. During three days, Mahomet and his companion were concealed in the cave of Thor, at the distance of a league from Mecca; and at the close of each day they received from the son and the daughter of Abu Beker a supply of intelligence and of food. The Koreish explored every haunt in the neighbourhood of the city: they arrived at the entrance of the cave, but, on the discovery of a spider's web and a pigeon's nest, they imagined that the place was solitary and uninhabited. No sooner was the pursuit abated than the two fugitives issued from the cave, mounted their camels on the road to Medina, where they arrived in sixteen days from the flight from Mecca. Five hundred of the citizens came out to meet the

Prophet, who was mounted on a camel, his head shaded with an umbrella; a turban was unfolded to supply the place of a standard, which was the origin of the famous "Sandjak Sheriffe," of which some description has been given. Thus (looking to secondary causes only) we may say that "a spider's web" has determined the destinies and fortunes of millions of human beings.

Mahomet first lodged in the house of Chaled Abie Job, formerly a Jew, one of the chief men of the Prophet's party at Medina, where they had increased so rapidly that he was soon able to build a mosque for the exercise of his religion, and a house for himself. He settled in this town to the time of his death. From the flight of Mahomet from Mecca to Medina the Mohammedans date their history, as the Christians do from the birth of Christ. They call it the "Hegira," which Arabic word means "flight." It dates from the 16th of July, 622; although Mahomet came to Medina on the 12th of July, or the 24th of our September. But the Hegira of the Mohammedans begins two months before this time, viz., from the first of Moharram, which is the first month of the Arabian year. The Caliph Omar anticipated the computation by fifty-nine days, that he might commence his era from the beginning of that year in which the flight of the impostor took place, of which Gibbon thus writes: "After an exile of seven years, the fugitive Missionary was enthroned as prince and prophet of his native country."*

The tenets of Islamism were then publicly promulgated: "There is but one God and Mahomet is his

* Mahomet was proclaimed King, at Medina, A.D. 627

Apostle or Prophet," which precepts were pretended to be the successive revelations of the Divine will, by means of the angel Gabriel, collected or written by his disciples—these formed the celebrated "Koran," or book. The Mussulmans believe, that in the different ages of the world the Deity had revealed his will to man by different persons; the number of these revealed revelations Mahomet stated to be 104, of which Adam received 10, Seth 50, Enoch 30, Abraham 10; and the last four, which he states to be the only revelations now remaining, are the Pentateuch given to Moses —the Psalms to David—the Gospel to Jesus—and the Koran to Mahomet. No other revelation is now to be expected, although the Mussulmans admit that the Pentateuch, Psalms and Gospel, were revealed by God; yet they affirm that they are so corrupted that no credit is due to the copies found among Jews and Christians, the "Koran," therefore, they assert to be the "*only pure word of God.*" At Medina, Mahomet met with many Unitarian followers. The city was inhabited by Jews and heretical Christians, mostly driven there by persecution, as already related. He prepared his creed carefully, so as to reconcile his followers to his new religion; he assumed, as the foundation of his system, some of those parts concerning which most of them agreed, and in his doctrines and institutions he addressed himself to the passions and prejudices of his countrymen; he persuaded the Jews and Christians, that to embrace his creed was not to adopt a new religion, but that it was to comprise their former religion, carried to a higher degree of improvement. By such arts he obtained a great ascendancy at Medina.

The success of Mahomet's project was much re-

tarded by the death of his uncle, Abu Taleb, whose influence in protecting him had hitherto been of great advantage. About this time he promulgated the history of his pretended journey to heaven on his beast, Borak, under the protection of the angel Gabriel. A story so absurd, it was never before attempted to impose on the credulity of mankind; and, strange as it might appear, this most romantic vision was immediately deemed to be extremely probable, which shows the degraded state of mind of his followers at this period; since the more supernatural the story, the more likely they thought it to be divine; and thus a solid foundation was laid for belief in the future dreams of the favoured Prophet. Abu Beker declared his unlimited confidence in the veracity of the Prophet, which procured him the title of "the faithful witness."

It is evident, from the alterations made at different times in his dogmas and precepts, that Mahomet, when he commenced his prophetical career, had not formed in his mind that complete system of religion which he afterwards established, and that he was willing to adopt whatever was calculated to acquire or to preserve the friendship of such as he was desirous of pleasing. In order to reconcile himself to the Jews and Christians at Medina, he directed them, when engaged in prayer, to turn their faces towards Jerusalem—as the "Kebla," or hallowed spot towards which the prayers of his followers should be directed. To ingratiate himself with the Arabs of the desert, he directed them to turn towards the east. But when he became more powerful he altered the direction for such prayers, and told them to pray towards Mecca, or rather to the temple in that city—which injunction is observed amongst his followers to the present day.

Mahomet now became so strong by the great accession of his followers that he determined to alter his plan of operations. He pretended to have received a command from the Deity no longer to act upon the defensive, but to annoy his enemies in every possible way. He was further incited to this by perplexing questions, objections and disputes, by which he was often put to silence; when he forbade all manner of disputing, telling his disciples that his religion was to be propagated not by disputing but by fighting. He commanded them therefore to arm themselves and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute for the redemption of their lives. Having erected his standard he called them all to come armed to it. The Koreish tribe were strong and still stoutly opposed to him. Mahomet took the field against them, and summoning all his followers, amounting only to 313 men, he attacked one of their rich caravans, which brought on a general engagement. The caravan consisted of 1000 camels, richly-laden, and escorted by only thirty or forty men, but they obtained reinforcements of nearly 1000 men. The champions of the Koreish, whom Mahomet and his followers attacked furiously, were speedily vanquished. Throwing dust in their eyes, he exclaimed, "May their faces be confounded." The conflict was furious, but short. Mahomet prayed fervently to God, and counterfeiting a trance, he declared that heaven had decreed to him the victory. In this way he wished to sustain the character of the Prophet. Nothing could withstand the religious frenzy of his followers; what was wanting in numbers was made up in enthusiasm: the victory was complete. Of the Koreish seventy were slain, and as many were made prisoners; whilst Mahomet lost only fourteen men.

The booty now became a matter of contest amongst his followers, when the Prophet pretended that by a decree from heaven the fifth of the spoil should be reserved for religious purposes, whilst the remainder was to be equally divided amongst those who had fought for it.

Mahomet's followers had now increased so rapidly that he made the attempt to subdue his enemies, the Koreish tribe, who were still violently opposed to him; and in the third year of the Hegira a desperate battle was fought between the contending parties. The Koreish had assembled 3000 men under Abu Sofian Ebeu Harb, who had formerly commanded the escort of the caravan which had been plundered; when having been defeated he became Mahomet's most determined enemy. The Prophet, with only 1000 men, rushed upon the Koreish forces with such impetuosity that Sofian's troops could not withstand them, and, to increase the zeal of his followers, he caused three standards to be borne before his army, whilst the most sacred one was borne before himself, called the "Sandjak Sheriffe." But his troops in their impetuosity pursuing their advantages too far, were suddenly thrown into disorder by the Koreish returning to the charge, when great numbers of his troops fell. A report was then raised that Mahomet was slain, and the Moslems gave way on all sides. Seventy of them perished, the Prophet himself was wounded, and narrowly escaped being taken prisoner. By this defeat his followers were greatly discouraged. How could they reconcile this disgrace with the favour of heaven? Many complained of the death of their dearest friends; but the wily Prophet persuaded them that they would have died elsewhere at the same

time, and that the sins of the army had alone occasioned their defeat, which he confirmed to them by some pretended revelations from heaven.

The Koreish, his indefatigable enemies, now brought the Jews of Al Nadir and Kereidka to combine with them against the Prophet, with an army of 12,000 men, to besiege him in his city of Medina. Mahomet defended the city with 3000 men, and surrounded it with a deep ditch. The enemy, being unacquainted with the operations of a siege, for some time lay inactive; they became weary of the service; the leaders fell off by degrees, corrupted by the gold which Mahomet scattered amongst them. Their chief at length retired, dispirited by the diminution of his troops, and the siege of Medina was raised.

This triumph of the Moslems over the superior forces of the enemy, enabled Mahomet two years after to march against Mecca with 10,000 men. "The power of Mahomet was by this time increased by the submission of the Arabian tribes; 10,000 soldiers were assembled for the conquest of Mecca: enthusiasm and discipline impelled the march and preserved the secret, till the blaze of 10,000 fires proclaimed to the astonished Koreish the design, the approach, and the irresistible force of the enemy; and the conquest of Mecca determined the faith and obedience of those tribes who had disregarded and disobeyed the eloquence or the arms of the Prophet."* This was a great victory for the Moslems, more particularly since the governor, Abu Sofian, formerly his inveterate enemy, presented the keys of the city to the Prophet, and embraced his doc-

* Gibbon.

trines. Thus was Islamism firmly established, and Mahomet returned in triumph to Medina, having first destroyed the pagan idols of the Kaaba, reserving only the "famous black stone," which is to this day rendered sacred in the eyes of the Moslems from its having received the Prophet's touch. The keys of the Kaaba were entrusted to Othman Ebu-Telha, by a pretended decree from heaven.

"The influence and religion of Mahomet were now extending rapidly. The conquest of Mecca and the submission of the Koreish was the signal for all Arabia to yield to the Prophet: they submitted in silence. Their temples were demolished, their idols destroyed, and their chiefs knelt before the throne of Medina—who were as numerous, according to their own proverb, 'as the dates that fall from the maturity of a palm tree.' The nation submitted to God and to the sceptre of Mahomet, and 114,000 accompanied the Prophet on his last pilgrimage." *

Mahomet lived only three years after this time, but in this short period his throne was firmly established, and he rendered his name formidable to those mighty nations, even to the borders of the Greek and Persian Empires. Ambassadors poured in upon the prophet of Islam from all quarters to make their submission in the names of their different tribes, and Mahomet, at the head of an immense army, directed his hostile designs even against Heraclius, the Greek Emperor, upon whom he declared war, and led his army to the confines of Syria, from whence he returned to Medina, without bringing them into the field. In the tenth year of the

* Gibbon.

Hegira he performed that grand pilgrimage to Mecca, attended by 114,000 followers, whom he instructed in the law, and then returned to Medina: this example was intended to influence true Moslems to all succeeding ages, when his mission was completed; and in a comparatively short time the march of Islamism had extended and subdued a great portion of the globe: part of India, Persia, the Greek Empire, the whole of Asia Minor, Egypt, Barbary, and Spain; these were all brought under the yoke of Islam by the powerful arms of the Moslems. Mahomet did not live to see these mighty conquests, for his end was now at hand.

Until the age of sixty, the Prophet's strength was equal to the temporal and spiritual administration of his empire (for so it might at this time have been termed); he had sent Ambassadors to Heraclius, the Greek Emperor, inviting him, as one of the princes of the earth, to embrace Islamism, and he formed a treaty of alliance with that Emperor, which did not last long, since the murder of one of his envoys led him to declare war against Heraclius and to invade Palestine with a large army, in that part of his territory extending eastwards to the Jordan, where Mahomet displayed his banner at the head of 10,000 horse, and 20,000 foot. This was the last military expedition in which he engaged; and, probably struck by the martial array of the Emperor of the East, he withdrew from the prosecution of the war, declaring himself satisfied "with the peaceful intentions of the Christians."

During four years the health of the Prophet declined, and he seriously believed that he had been poisoned by a Jewess of Caibar, who it is said, sought by this means to test his character as a prophet—for had he really

been so by inspiration, the poison would have no effect upon him—he suffered excruciating tortures for a long time. "None of the prophets," said he, "have ever suffered the torments which I now feel." Within three days of his death, he regularly officiated at the Mosque, where from the pulpit he exclaimed, "If there be any man whom I have unjustly scourged, I submit my back to the lash of retaliation—if I have exposed the reputation of any Mussulman, let him proclaim my faults in the face of the congregation—if I have despoiled any of his goods, let him come forward, the little I possess shall compensate the debt. I would rather be accused in this world, than at the day of judgment." The Prophet beheld with firmness the approach of death, and moderated the lamentations of his weeping friends, on whom he bestowed the benediction of peace. He appointed his faithful friend, Abu-Beker to officiate for him in the Mosque during his illness; and at a moment when his faculties were visibly impaired, he called for pen and ink, to write, or more properly to dictate, a Divine book—the sum and accomplishment of all his revelations. It is said that he maintained in the bosom of his family, to the last moments of his life, the dignity of an Apostle, and the faith of an enthusiast: he described the visits of Gabriel to him, and expressed his lively confidence, not only of the mercy, but also of the favour of the Supreme Being. When he fell into the agony of dissolution, his head was reclining on the lap of Ayesha, the best beloved of his wives—he fainted with the violence of pain—recovering his spirits, he raised his eyes towards the roof of the house, and with a feeble, though a faltering voice, uttered the last broken, though articulate words, "O God

—pardon my sins—Yes,—I come— among my fellow citizens on high;" and then peaceably expired on the floor, in the eleventh year of the Hegira (8th of June, 632), at the age of sixty-three. His chief followers were assembled around their dying master: they would not believe that he was dead—disregarding even the evidence of their senses—and Omar, unsheathing his scimitar, threatened to strike off the heads of the infidels who should affirm that the Prophet was dead. His remains were interred by the hands of his nearest kinsman, on the spot where he died, and under his bed they dug his grave. Medina has been sanctified by the death and burial of the Prophet. Innumerable pilgrims turn aside to offer their devotions at his shrine.

Mahomet had become the founder of the Arabian or Saracenic empire, over which he reigned nine years eight months and eighteen days; he was distinguished by the beauty of his person, his majestic aspect, his piercing eye, his gracious smile, and long flowing beard; he was cunning, sagacious, and prompt in action, with a great penetration into the hidden chambers of human nature; his memory was capacious and retentive; his wit easy and social, and by his ceremonious politeness to the rich citizens of Mecca, and his condescension to the poor, he insensibly, as it were, won upon their affections, and they became the easier dupes to his imposture, since he was extremely well versed in all those arts which are necessary to lead mankind. Although illiterate as a barbarian, yet he had great fluency of speech, and was even eloquent: he possessed great courage both of thought and action. The idea which he promulgated of his divine mission, bears the stamp of very original and superior genius, when he

resolved to unite under one God and one king the invincible spirit of the Arabs; yet he had but little opportunity to read mankind, since the book of nature or of man was only opened to him of those tribes by whom he was surrounded. He made but two journies into Syria; the first of them when he was only thirteen years of age, with his uncle; but in these hasty excursions some seeds of knowledge must have been gathered by him, which, to his fruitful genius, so germinated as to rivet on mankind the most preposterous and wonderful imposture that was ever promulgated in the world. In his solitude in the cave of Hira, his genius expanded; from his earliest youth, he had been addicted to religious contemplation, when he withdrew from the world to his favourite retreat. The Mohammedans say that he was a saint from the fourth year of his age, for then the angel Gabriel separated him from his fellows while he was at play with them. Of his subsequent character we learn that he was of amiable disposition, simple in manners, frugal in habits, and liberal in his benevolence, which the exhausted state of his finances at his death proved. The Moslem* is directed in the Koran to call him "O Prophet, or O Apostle of God."

Whilst Kadijeh lived, which was until his fiftieth year, it does not appear that he had any other wife, but after her death he married ten other wives, all of whom were widows except Ayesha, to whom he was betrothed at the early age of nine years. She was

* Moslem is the singular of the word Mussulmans. The traditions and sayings of the Prophet are collected together and called "Misheat-ul-Masulieh," of which we have an English translation made by Captain Matthews.—Au.

the only wife that survived him: and of his six children by Kadijeh, Fatima was the only survivor, who was married to her cousin, Ali. He had no children by his other wives. This martial Apostle fought in person at nine battles or sieges, and fifty enterprises of war were achieved during his reign,* by himself or his lieutenants: and though he took the sovereign command, he still retained the sacred character of chief pontiff of his religion, and transmitted both these powers to the Caliphs his successors, who for some time not only ordered all matters of religion, but used, especially on public occasions, to officiate by praying and preaching in the mosques. Subsequently the Mohammedan princes have appointed a second person to the sacerdotal office, who in Turkey is called the "Mufti," and in Persia the "Sadre." They are often appealed to as the interpreters of the law.

To the successors of Mahomet we shall not revert, since their histories belong more particularly to the Saracenic than to the Ottoman empire, the former having merged in the latter: it will be sufficient to show the links merely of the Caliphate, which is now vested, as already noticed, in the Sultans of Turkey.*

* The earliest acquisition was Jerusalem, the Holy City, towards which Mahomet himself had marched, but paused at Damascus, where he abandoned the enterprise—owing, it would seem, to the desertions which had taken place among his troops. Under the second Caliph, Omar, it capitulated. And by the conquest of Aleppo, in the year 638 of our era, and that of Antioch, which followed, the subjugation of Syria was completed. The fall of Alexandria before the forces of Amrou, decided the fate of Egypt in the same year. In 641 Persia fell under the dominion of the Arabian Caliphs, and Mohammedanism then speedily penetrated into Cabul and the mountain fastnesses on the borders of Persia and India—where hardy

It will be sufficient to state, that on tracing the origin and progress of those formidable warriors the Saracens, we find that the shepherd tribes of Arabia,

tribes lived in a state of perpetual warfare, but in course of time derived some order, discipline, and nationality under the influence of their new religion; and, in about three centuries and a half, produced Sultan Mahmoud, of Ghuzni, the conqueror of India, the mos tsplendid of all the Moslem warriors, and the most determined iconoclast that ever existed. After the fall of the Ghuzni dynasty, the Tartar tribes of Khoorasan, Balk, and Bokhara seized upon Persia, and founded what is called the Seljukian dynasty, which numbered among its sovereigns, Alp-Arselan, the conquering lion, the terrible persecutor of the Christians, and the original founder of the dominion of the Turks. His son, Malek Shah, so extended and consolidated the Turkish empire, that his jurisdiction to the west and south extended as far as the mountains of Georgia, the neighbourhood of Constantinople, the City of Jerusalem, and the spicy groves of Arabia Felix. He subdued Egypt, and extended his dominions to the confines of China. After his death this colossal empire crumbled to pieces. His vacant throne was disputed by his brother and four sons, and after a series of civil wars, the treaty which reconciled the surviving candidates confirmed the separation of the Persian dynasty, the eldest and principal branch of the Tartar house of Seljuk. The three younger dynasties were those of Kerman, of Syria, and of Roum. The first of these commanded an extensive but obscure dominion on the shores of the Indian Ocean, the second expelled the Arabian Princes of Aleppo and Damascus, and the third invaded the Roman provinces of Asia Minor; this circumstance led to the establishment of the second empire of the Turks, and the last great Mohammedan power. Othman a Turkish chieftain in the service of this Sultan, extended the territories given him for his services in war, and finally became master of all Bithynia and Phrygia—and thus laid the foundations of the Turkish greatness. His descendants crossed the Bosphorus, and led triumphant armies to the banks of the Danube. Amurath I. subdued all Thrace, from the Hellespont to Mount Hæmus, and made Adrianople the seat of a vice-royalty. Constantinople was ever afterwards but the capital of the shadowy Greek Empire. Bajazet, after defeating the armies of all Christendom, and threatening Europe with general devastation, was himself overthrown by the terrible Tamerlane.

Koordistan, and Tartary, have played the most important parts in the world, since from them sprung the Arabian Caliphs, the Seljukian Sultans, and the reigning Sovereign of the Ottoman Empire,* and history tells us that his predecessors made the world to tremble.

The ruinous power of the army of the Saracens† rapidly increased; like locusts and scorpions, they ravaged and murdered both nations and people. The strength of their armies principally consisted of cavalry, and their incursions were rapid and violent. Dressed with turbans, their heads appeared as if crowned, and their captains reckoned themselves on a level with kings. They had beards as men, but they plaited their hair as women. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their armies spread misery and death wherever they went. They wreaked their fury upon the idolatrous Christians all along from China to the Atlantic Ocean; but they could never render themselves masters of the two great Christian capitals, Rome and Constantinople; though they pillaged the former, and often besieged the latter. During the first eighty years they murdered an infinity of mankind. In Europe they conquered Italy and Spain. They were invited into the latter country by Count Julien, in 712; but their empire there was subsequently

* If there was any regularity in the flow of the Harem blood, it may be said that Abdul Medjid is more Christian than Mohammedan. His great ancestor, Orkhan (see p. 11.) married a Christian princess, and so did Mahomet II. the conqueror of Constantinople (see p. 24.), if marriage it may be called, which insures a line of legitimacy.

† See Appendix. The Author had prepared a brief sketch of the reigns of these Caliphs, which cannot be included within the limited space of one volume.

superseded by the Moors. From 760 to 910 their power was either at a stand or had begun to decline. In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered a part of Italy and France. In Asia they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Asia Minor, India, and Tartary. In Africa they conquered Egypt, Nubia, Lybia, Barbary, Fez, and Morocco, with other countries on the north of the Senegal; until at length they were themselves conquered by the Seljukian Turks, and the Saracenic Empire became merged in the Ottoman Empire. In 1260 the Caliphat of Bagdad was utterly abolished, and Montanser, the then Caliph, escaped to Egypt, where he and his successors enjoyed a share of spiritual government till 1523, when the Caliphat dynasty was made over by solemn deed to Selim II., as already related.* And the Turks have ever since possessed a great part of the ancient conquests of the Arabs. Thus these Ishmaelites, or Saracens, after an amazing blaze of earthly grandeur, are reduced even below their original nothingness. If they have any show of power it is that they still oblige the Sultans of Constantinople to pay them a yearly tribute of 40,000 crowns, on condition of their allowing the Turkish pilgrims a safe passage to the holy city of Mecca.†

* See chapter i. p. 40.

† The pretensions of Mahomet are less impious than those of the Greek Pontiff: the Arabian promised paradise to the faithful; the Greek Pontiff sold heaven to the highest bidder, and fixed a price on the pains of hell. The morality of the Koran was far purer, too, than that of the canons; and finally the devotion of the mosque brought the Moslem into far more intimate communion with the idea

Before we enter on a brief description of the Koran and its doctrines, it will be well to inquire in what language the Prophet conveyed them to his countrymen, since there were two leading dialects at that time prevalent in Arabia; the first bearing a strong affinity to the Ethiopic, and the other, in some respects approaches to the Hebrew and the Syriac. That which Mahomet himself spoke, which was the latter of the two, became the language of the Koran, it is in that book, called "the perspicuous and clear Arabic." From this period it became universal throughout the Mohammedan world, and the other fell gradually into desuetude; but well-educated Arabs use it in their correspondence and

of Deity—partook more of the character of worship—than the unmeaning ceremonials of the Greek demonolatry. In Spain the two systems came fairly into opposition; and who would not prefer to have lived under the splendid dominion of the Moorish sovereigns of Granada, rather than under their Gothic contemporaries; or in the latter days of Ferdinand and Isabella, or Charles V.? Had the Arabian Empire been but able to maintain itself in Spain, as the Turkish lords of Greece have been suffered to reign at the other extremity of Europe, the Inquisition would never have kindled its flames. And most assuredly had the Christianity of that age corresponded to the faith of the New Testament, it must have been morally impossible that it should have yielded to either the Koran or the sword of Mahomet. The Koran—a book that will not endure the test of translation so exclusively do its beauties consist in its diction—this clumsy revelation, so little in harmony with the Scriptures to which it pretends to be an appendix, so deficient in all the characters of a divine record, so little adapted to universal circulation—contemptible in any language but the Arabic—cannot stand before the Bible. To bring them into comparison, would be to insult the majesty of inspired truth. "Of all creeds," it has been justly remarked, "Islam has been found the least compatible with philosophy. The Koran cannot bear inspection. And here the adage of infidelity is true; for the Moslems when they begin to reason will cease to believe."

literary composition. The Arabs represent it as so copious, that no man uninspired can be a perfect master of it to its utmost extent. In consequence of its being the language of the Prophet, the Arabic has been diffused over a larger portion of the earth than any other. It is studied and understood, if not spoken, from the shores of the Atlantic, to the banks of the Ganges. Throughout Spain and Sicily, and the eastern coast of Africa, as far as Madagascar, it has been prevalent. The art of writing in some sort of character was known, as already noticed, at a very early period in Arabia. The "Hamyaric" was the most ancient: some inscriptions of it are still to be found at Samarcand. This was laid aside for the Cufic, which continued in use until the tenth century of the Christian era. The Nishki character, with the Diacritic points, is the same that now prevails in Persia, Arabia, and other eastern countries. A printing press is unknown in Arabia, where they despised all learning, or condemned it as erroneous and superstitious. Knowledge was trampled under foot by ignorance and bigotry. Conquest and plunder were the main objects of the Mohammedan governors, and the conflagration of the Alexandrian library is a permanent memorial of their barbarous fanaticism.

The Koran, or "Al Koran," (*al* being the Arabic article,) is the code of laws, religion and morality which Mahomet promulgated to the people of Arabia, which is held in the same veneration by Mohammedans as is the Bible by the Christians. It contains the substance of Mahomet's pretended revelations from Heaven, and is divided into 104 chapters, or "suras," and these are

again divided into verses, or lines of different lengths, terminating with the same letter, so as to make a different rhyme, but without any regard to the measure of the syllables. The book is held in such superstitious respect by good Moslems, that they never touch it without performing the legal ablutions. The Ottoman Emperors, in imitation of the ancient Caliphs, generally consider it a religious duty to adorn the volume with gold and precious stones. Verses from it on their banners incite the martial spirit of their warriors. Its principal sentences are written on the walls of the mosques, to remind them of their religious and social duties. The copy most admired for the character of its writing and embellishments, formerly belonged to Suliman the Great, Sultan of Turkey. It is preserved in the Museum "Kercherlaunum," at Rome. In every public library in Europe are to be found transcripts of the Koran. These manuscripts were generally taken in battle, since the Moslems prohibit the Christians from the use of the Koran. The most ancient that are known are on parchment, in the Cufic character; and the most modern are in the Nishki character, on a paper curiously prepared from silk, and polished to the highest degree of beauty. Many of these belonged to princes. The learned Moslems have computed every word and every letter contained in their sacred volume, in imitation of the Jews, who have done the same with their Talmud. The orthodox Soonites say that the Koran was uncreated, and stored in one of the seven heavens from all eternity: that copies of it on paper, bound in silk, and adorned with gems, were brought from its celestial abode by the angel Gabriel, and delivered to

Mahomet in the month Ramadan. The title "Koran"* implies "the book fit to be read," as containing the substance of Mahomet's pretended revelations from heaven, a copy of which was entrusted to one of his favourite wives; but they were dealt out slowly and separately during the period of twenty-three years. So manifold were the readings of these copies, and so many errors had crept into the sacred text, that Othman, the third Caliph, called in the different texts, and assured the faithful he would rectify them from the original. This successor of the Prophet destroyed the volumes themselves, and published a new version, which is the one generally adopted as to style and language, and is considered to be the standard of elegance in the Arabian tongue. Mahomet was an illiterate man: he could neither read nor write; therefore, who were the authors of the Koran has never been satisfactorily ascertained; but the Mohammedans maintain, that, from the beauty of the language and the sublimity of its precepts, it was a miracle wrought by the Almighty in favour of the Prophet, and that by no human wisdom alone could such a book have been composed. Mahomet pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God on purpose to deliver them to him. He entrusted his beloved wife, Hapsha, the daughter of Omar, with the keeping of the "chest of his apostleship," in which were laid up all the originals of the revelations which he pretended to have received by the ministration of the angel Gabriel.

It is difficult to define the contents of this wonderful book, the "Koran," the two leading articles of the creed

* The Koran was translated into Latin in 1143.—Au.

being "the unity of God, and the acknowledgment of Mahomet as his prophet. The Mohammedan creed consists of two parts—Faith and Practice. Faith they divide into six articles—1st, Belief in the unity of God; 2nd, A belief of angels; 3rd, The Scriptures; 4th, The prophets; 5th, The resurrection and day of judgment; 6th, That God decrees every thing that is to happen. Of the four fundamental points of practice, the first is Prayer, the second Almsgiving, the third Fasting, the fourth Pilgrimage to Mecca.

This incoherent rhapsody of fable, precept and declamation, may be deemed a medley of Judaism, with the heresies of the Christians of those days, and of the old Pagan rites of the Arabs, with an indulgence of all sensual pleasures. Mahomet is said to have been assisted in the composition by Abdias Ben Salem, a Persian Jew, and by Sergius, a Nestorian monk. He pretended that the angel conversed with him when he delivered his messages, and that the original book had been laid up in the archives of Heaven. Part of them he published at Mecca, and a part at Medina. Having dictated the contents to his secretary, they were then written on palm leaves, and laid up in a chest called "the chest of the apostleship."

Two years after the death of the Prophet, the sacred volume was collected and published by his friend and successor, Abu Beker. It was revised by the Caliph Othman, in the thirtieth year of the Hegira. The "Sonna," or oral laws of the Prophet, was consecrated by the labours of Al Bochari, two hundred years after, who discriminated seven thousand two hundred and seventy-five genuine traditions from a mass of three hundred thousand reports.

The Moslems point out in the Koran as its prominent feature and excellence the sublime notion it impresses of the nature and attributes of God; but this is so mixed up with the attempt to materialize what is spiritual, and to describe what is ineffable, that they have impiously striven to debase the purity of the Divine essence. What the Holy Scriptures have wrapped up in the most profound and mysterious silence, they have arrogantly attempted to reveal, such as the state of the future life, which they have adapted to the senses and passions of human nature. This, to any other than the Moslem, can excite only disgust and ridicule. While St. Paul says, "We shall be changed, and have a spiritual and glorified body," Mahomet says, that the happiness of the next life will consist in base and corporeal enjoyments, and that there will be not only marriage, but servitude, in the next world.

We have already said that the Koran comprises the religious and civil laws of the Mussulmans; but there are judicial laws which have been established by some of the successors of Mahomet which are held in almost as great respect as the precepts of the Koran. These comprise the laws of marriage, and the repudiation therefrom; the laws of successions, of divisions of property, and other points of civil administration. The "Haddis," or "Sonna," embraces the oral laws of the Prophet, his actions, his words, and even his silence on the different actions of men, which has been interpreted as a tacit approbation.

The "Sonna" likewise contains the legal decisions of the four first Caliphs, on different matters of theology, moral, civil, criminal and political. The "Hyats" is a collection of canonical decisions made by

the Imaums, the interpreters of the first ages of Mohammedanism. The "Canum Nameth," is a collection of the rules of "Suliman the Great," relative to the organization and proceedings of tribunals, the usages and customs of the Seraglio, &c. The "Adet," or Custim, relates to the different provinces which have by degrees been added to the Empire, and the "Ourf," relates to the arbitrary power of the Sultan, who can at pleasure, condemn to death, without the ordinary forms of a tribunal. The devotion of the Turk to his Sultan, consists in supposing him at his pleasure able to open or close the gates of Paradise. The good Mussulman, therefore, obeys him as the interpreter of the Divine will, and at his command prepares his head quietly for the bow-string or the yatagan. They are taught to believe that it is the highest good fortune and glory to end their days by order of the Sultan: that to die with submission and resignation to his will, will entitle them to a seat in heaven. Thus, when the "Capagi Bashi," or chief executioner, is sent with the imperial decree to decapitate a Mussulman, the condemned receives it with the utmost respect, and after reading it says, "The will of God and of the Sultan be done." He takes the silver cord which the officer carries in his bosom, and, putting it around his neck, says a short prayer; the officer's servants throw him upon the floor and strangle him by drawing the cord tight, after which the head is cut off and sent to be exposed at the gate of the Seraglio. (A contumacious subject has sometimes presented himself who dared the Sultan's order, the head was sent up, but it was that of the "Capagi Bashi," and the Pasha made his escape into Russia.)

Infidels, or "Feringees," are prohibited from entering

Mosques, and the order of the Sultan alone can suspend this law.* The service begins with the "Namaz," the principal prayer in use amongst them, which is a confession of the divine attributes, and of the nothingness of man, and a solemn homage and gratitude to the eternal majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life; the only legitimate object of the "Namaz" is spiritual gifts and the ineffable advantages of eternal felicity. These prayers are repeated by the people after the Imaums, making similar prostrations and genuflexions. They sometimes pray for the health of the Sultan,† the prosperity of the country, and for divisions and wars among Christians. The general subjects of discourse of their preachers are on points of morality and not on theological controversy—they will sometimes declaim against political depravity and the corruptions of the court—in public commotions they will irritate or appease the popular tumult; and a favourite preacher from the Mosque of St. Sophia, once made a weak and voluptuous Sultan tear himself from his Harem, and lead his troops to the plains of Hungary. The prayers and

* The Author, at considerable risk, visited a Mosque at Smyrna, during the service, but for five minutes only, and he was pelted and hooted from the door by the rabble.

† The two principal prerogatives of the Caliphs are, the right to have his name struck on the coinage of the Empire, and to have it named every Friday in the public prayers by the Khatibs, or Preachers, throughout the country. These are the first indications of a new sovereign on his accession to the throne, as well as the sign of open rebellion on the part of a usurper; if either party has his name proclaimed from the Mosque, or inscribed on the coinage of the realm, he is called the "Sultadin," or protector of the faith, as well as the "Padishah Islam," or Emperor of Islamism.—Au.

preachings being concluded, every one returns to his ordinary occupations and amusements. The day is however observed in the manner prescribed by the law, by all ranks of persons; and the words of the Prophet are never forgotten, that "he who without legitimate cause absents himself from public prayers for three successive Fridays, is considered to have abjured his religion." At noon, on that day, all employment is suspended, and the faithful repair to the Mosques. Their Sabbath begins on the Thursday evening, when an appearance of festivity is given to the cities by the illuminated minarets and colonades of the Mosques. They have also the custom of visiting the graves of their deceased relatives at this time, weeping and lamenting over their remains, and reading the Koran in an audible voice.

Ablution, so much insisted upon by the Prophet, was supposed to have been considered by him as a necessary preservative against leprosy and the other diseases of the skin, which were so frequent amongst the Arabs; and it is observable, that such cutaneous disorders are very rare with the Mohammedans, but they are common among the Greeks. It has been stated that polygamy is permitted amongst the Mohammedans: the marriage contract is formed by the parents before the children are of an age to judge for themselves. It is signed by the Cadi, which is quite sufficient to constitute them man and wife, and no religious ceremony takes place. Marriage is merely a civil contract amongst the Turks, of which there are two sorts, either for life, or for a limited time. The wife brings no dower to the husband, and if she be repudiated, the husband

is bound to give her a certain sum to be awarded by the Cadi.* On the nuptial day, the bride is set on horseback in her yellow boots and gauze "yathmick," just reaching the nose, riding in very short stirrups, and covered with shawl or other wrappers. The groom never sees his bride until three days after marriage, so that the wooing comes after the wedding. In these blindfold bargains mistakes do sometimes occur, which are well known, such as the husband bargaining for Rachel: "and it came to pass that in the morning behold it was Leah."†

From the marriage to the burial is a sudden transition, but it is the closing scene withal.‡ The patient when very ill and beyond any hope of recovery, is surrounded by his friends, who exhort him to submit patiently to the divine will, against which it would be impious to murmur or repine. If he be in debt, or unable to pay, the priest calls the creditors together, and entreats them to forgive the dying person, and to

* There is no community of interest between man and wife, in consequence of the power of the Turk to divorce at will, hence the wife not knowing at what hour the fiat may be pronounced (since it depends on the arbitrary will of the husband,) lives constantly in dread of his displeasure which she may not have voluntarily incurred, the children in such an event are subject to the father's control, the nominal rights of the woman and the slave are equally disregarded, since both are looked upon as *property* by the Turks.—Au.

† The Author was acquainted with a Mohammedan in Persia, to whom this *actually occurred;* he was deceived in the bargain. The wrong wife was imposed upon him, and he swore by the beard of the Prophet, that the marriage was null and void.

‡ "It is an article of the Moslem faith that the soul of the deceased person cannot be admitted to paradise until the body is interred (unless he die in battle), hence there is but a brief interval from the death-bed to the grave. The cypress is consecrated only to the faithful."—Au.

declare this before witnesses; then having "gathered up his feet into the bed and yielded up the ghost," the work of interment begins. The body is shaved from head to foot, except the face, it is then washed with great care, and perfumed with incense to drive away the evil spirits, wrapped in linen, leaving the head and feet at liberty; and laid on a bier covered with a pall, the colour of which differs according to the quality of the deceased. The funeral procession is begun by some Dervishes, with lighted tapers, followed by the Moolahs, repeating certain prayers and passages from the Koran. The slaves and horses of the deceased follow the corpse, which is carried on a bier by several persons without a coffin; relations and friends go with it to the burying ground, where wild howlings are kept up by the women mourners.

Mahomet declared that he would have no monks in his religion, nor does he permit sacrifices. He instituted in each year a fast of thirty days, to be observed as a discipline which purifies the soul and subdues the body, as a salutary exercise of obedience to the will of God and his apostle. During the month of Ramazan, from the rising to the setting sun, the Mussulmans abstain from eating, drinking, the baths and all nourishment, nor are they allowed to smoke. In the revolution of the lunar year this fast coincides by turns with the winter cold and the summer heat, and the patient Moslem, without assuaging his thirst with a drop of water, must wait the close of a tedious and sultry day.

An implicit belief in magic is entertained by almost all Mussulmans, and he among them who denies its truth is deemed a free-thinker and an infidel. Many of the most learned of the Moslems in the present age have

deeply studied it. Recourse is had to it for the discovery of hidden treasure,—for algebraic purposes,—for the acquisition of the knowledge of futurity,—to procure offspring,—to obtain the affections of a beloved object,—to guard against the influence of the evil eye,—to afflict or kill an enemy, and to attain various other objects of desire.

So true is it that the various phases of the human mind produce so many different views of the same truths, that we cannot wonder at the diversities of error, and the wanderings of fanaticism, which have produced a great variety of sects amongst the Mohammedans—quite as numerous as those amongst the Christians; for neither the terrors of the sword nor the thunders of the pulpit have been able to establish that unanimity of sentiment which Mahomet so ardently desired to result from the close and intimate connexion of political and spiritual concerns.

In the mosque, orthodoxy and heresy are merely relative terms as to the application of them. Thus the Turks, who are Sonnite Mohammedans, are followers of the first four Caliphs—Mahomet, Abu Beker, Omar and Othman. They call themselves "orthodox," which the word "Sonnite" implies; whilst the Persians equally admit the supremacy of Mahomet over all created beings, but eschew the merits of the three succeeding Caliphs, and say that Ali, the cousin and son-in-law of Mahomet, ought to have been successor to the Prophet. They call him the "Vicar of God," and estimate his authority as almost equal with that of Mahomet himself. The Persians are called "Shiahs," or heterodox. They maintain the doctrine of indispensable and hereditary right which was vested in Ali, the cousin of the Pro-

phet, and this with all the pride of bigotry. They despise the three elected Caliphs who preceded Ali. The sects agree as to the holy authority of the Koran, and of Mahomet's supremacy over all created beings; they likewise admit the authority of traditions, but receive different collections of them. Immediately on the death of the Prophet these discords began, and schisms multiplied in every quarter. But the great mass of believers agreed subsequently in recognising the authority of four eminent Doctors of the Law—Haneefa, Malic, Shaffei, and Hanbul, who lived in the first and second centuries of the Hegira, and have been acknowledged as "Imaums," or High Priests. They are called "the Four Pillars of the Sonnite Faith," and have separate chapels in the temple at Mecca. Although their followers differ on various points of morality, jurisprudence and forms of worship, yet their dogmatical religion is the same, and they tolerate and respect each other. The "Shiahs" extend their faith and obedience to all the traditions of their Prophet's sayings and doings, as well as to the precepts and examples of the twelve Imaums, or the nine following immediate descendants of the Prophet. But they give no authority to the traditions of the first three Caliphs, nor to any other companions of Mahomet but such as were partizans of Ali.

It is singular that the Persians believe the Imaum Mahadi is still living although invisible, it having been predicted of him that he would return and judge the world, to punish sinners and those who have departed from the true faith, and to confirm the genuine truths of religion with piety, justice, and every other virtue.*

* In the Persian history we find that impostors have sometimes

The high title of Imaum, the Shiahs say, cannot be given to any other; but the Sonnites contend that there must be always a *visible* Imaum—a Father of the Church, or a spiritual and temporal chief of Islamism—hence the tenacity of the Turks always to preserve a lineal descendant of the Caliph, (which our history shows) not so much as a temporal prince, but as Successor to the high dignity of the Caliphate, which Selim I. acquired from Mohammed XII., the last Caliph of the Abbasides.

The twelve Imaums, or Pontiffs, of the Persian creed are, Ali, Hassan, Hoosein, and the lineal descendants of Hoosein to the ninth generation. These royal saints despised the pomp of the world, submitted to the will of God and the injustice of man, and devoted their innocent lives to the study and practice of religion. The twelfth and last of the Imaums, conspicuous by the title of "Mahadi," or Guide, surpassed the solitude and sanctity of his predecessors. He concealed himself in a cavern near Bagdad. The time and place of his death are unknown, and his votaries pretend that he still lives, and will appear before the day of judgment to overthrow "Dejal," or Antichrist. In the lapse of two or three centuries the descendants of the uncle of Mahomet had multiplied to the number of thirty-three thousand. The race of Ali might be equally prolific. The meanest individual amongst them was considered to be above the first and greatest of princes, and the most eminent were supposed to excel the perfection of angels.

presented themselves to a fanatic multitude, and claimed to be the lost Imaum, and that not till after conflict and bloodshed have the authorities been able to persuade them to the contrary.—Au.

The descendants of Mahomet and Ali, whom the Moslems call "Sheiks," or "Sherifs," or "Emirs," are distinguished by a green turban in the Ottoman Empire. They receive a stipend from the Treasury, and, however depressed their fortune or character may be, they still assert the proud pre-eminence of their birth.

The votaries of Ali have indeed consecrated their hero, his wife and his children; and some of the Persian doctors pretend that the Divine essence was incarnate in the person of the Imams. But this superstition is universally condemned by the Sonnites, and this impiety has afforded them a seasonable warning against the worship of saints and angels.

We have traced, though very briefly, the barbaric fanaticism of the Moslems in extending their faith, but their sword has long ceased to alarm the world, although their followers have suffered no sensible diminution; for we find Mohammedanism in the extensive regions of Tartary, in the vast Empire of China, the various districts of Hindostan, along the coast of the Malayan Peninsula, Sumatra, Java, Borneo, the Manillas, and the little Isle of Goram (one of the Spice Islands), which is the eastern boundary of the Mohammedan world; they are likewise to be found in the Caucasus* some very few in Russia, which seems to be the only

* The Author met with the followers of Mahomet, even amongst the wild natives of Leghistan, on the southern slopes of the Caucasus, and in travelling through their country he saw many ruined villages where the minarets of the mosques only were standing. In Sherwân, Karabagh and Shekin, the people were mostly Mohammedans. They could give no account when the doctrines of the Prophet were propagated amongst them. Mohammedanism and Paganism were often to be found together in the same country, particularly in Circassia.

part of Europe where they have a footing. It is impossible to estimate correctly the respective numbers of Christians and Mohammedans in the world; but the latter are supposed to prevail; therefore speaking geographically, the former are dominant in Europe, and the latter equally so in Asia; Africa is under Mohammedan sway, and America entirely under that of Christianity.

To trace the progress of Mohammedanism over the globe, would fill volumes. We find them in the Krimea, where they are said to maintain the doctrine of predestination with great obstinacy. This country was conquered from the Turks by the Russians; and Russian toleration without bigotry does not seek to make converts to the Greek Church. In independent Tartary—that immense tract, which, from the tenth to the fourteenth centuries, was so fruitful in conquerors of the Mussulman world, the Mohammedan religion is the system of devotion amongst the people. In the vast empire of China which embraces so large a portion of ancient Tartary, the religion of the Prophet is tolerated. The Arabians had long carried on a commercial correspondence with the seaports in the South of China, when access to the capital of the empire was unrestrained; and when the successors of Genghis Khan possessed themselves of the throne of Pekin, they opened the country to an intercourse with the world; but the Mohammedans suffered severely by an unsuccessful rebellion in 1784, when the Emperor Kien Long ordered 100,000 of them to be put to death. It was in the early age of the Caliphate, that the Saracenic conquerors of Persia passed into Hindostan, and not until the time of Mahmoud of Ghuzni, was Mohammedanism established there, when

it became the religion of the court and of the government. The Mohammedan princes of India, and the millions of Tartars, Persians, and Arabians, who at various periods of the Hegira have quitted their native seats for the enjoyment of India, have always formed the bulk of the Mohammedans of Hindostan, and these vast regions have been filled with Mussulmans: amongst them are the "Alilahiajahs" (who deem Ali to be a divinity), these and various other sects have their members dispersed over the Indian territories.

Thus our history of the human mind is wonderfully developed by the wide spread of Mohammedanism, when we see this extraordinary imposture firmly established amongst so many millions of people of all races and nations. In Hindostan alone, they are estimated at fifteen millions. But this is a very small part of the believers of the Prophet, who are principally to be found in the regions of Great Tartary.

Again, we may trace Mohammedanism as the prevailing faith of the known parts of Africa; but no where does it wear so frightful an aspect as in that country; its persecuting spirit alone is preserved, but in point of moral character the Mussulmans there are more depraved than the pagans. In the States of Algiers, Tunis, and Tripoli, and along the coast of Northern Africa, Mohammedanism is the prevailing religion of the different governments. From Arabia and Egypt it spread to the eastern and northern parts of Africa, and was communicated to Madagascar. It is the established religion of the empire of Morocco. In the other districts of Western Barbary, and in several of the kingdoms of the interior of Africa, the Arabic language is spoken and the Koran believed. In the

western and central portions of this quarter of the globe, the line between the Mohammedans and the pagans extends up the river Senegal to the small Moorish State of Gedumah. It is not known whether Timbuctoo, the great emporium of Central Africa, is a Moorish or a Negro town; but Mohammedanism, if not the tolerant, is certainly the tolerated religion. It is probable that the Sovereigns of the great empires of Borneo and Kussina are Mohammedans; and in all these territories are the descendants of the tribes of Arabs and of the Moors from Spain, who, in every period of the Hegira, emigrated from the Arabian to the African deserts.

Of the many systems emanating from the two great divisions of Mohammedanism, the Bedouins* are the most licentious in their religious practices. They say "The religion of Mahomet could never have been intended for us. We have no water in the desert, how then can we make the prescribed ablutions. We have no money, how then can we give alms? The fast of Ramazan is a useless command to persons who fast all the year round; and if God be everywhere, why should we go to Mecca to adore him."

We have then the Druses, whose allegiance to the faith of Mecca is little more than nominal.

The Metualis are another sect inhabiting the mountains of the Lebanon who deny all allegiance to the successors of the Prophet. It is a somewhat remarkable fact, that of the different sects of Mohammedans in the East,—the Arabs, the Persians, the Turks, &c., who have no affinity in character or language, nor any union in religious faith beyond that of acknowledging

* Their great saint is "Sheikh Saleh," in the peninsula of Sinai. —Au.

Mahomet to be their prophet—become immediately united as East against West when religious motives call forth that union.

The Wahabees of Arabia are an extraordinary sect, exhibiting all the martial spirit of the Arabians sanctified by the cloak of piety. The unity of the Godhead is the fundamental principle of their religious faith; they receive the Koran but reject the fables with which it abounds, and they despise all traditionary law. Mahomet is regarded by them as essentially mortal, though gifted with a divine mission; his memory is respected, but all visits to his tomb are prohibited, to avoid the crime of adoration to him, which they hold as a species of abominable idolatry—therefore they affirm that it is acceptable to God to destroy the sepulchres of Mohammedan saints in Arabia and Persia, which they have endeavoured to do, and for some time held possession of the Holy Cities until they were expelled by the troops of Mahomet Ali, the late Pasha of Egypt. In every part of Turkey Christianity is tolerated, but on certain conditions that there shall be no attempt to convert Moslems to what they call infidelity. The penalty is *death*.*

* A Macedonian young man, of the village of "Eski-Zaghara," near Adrianople, belonging to a sect of Turks, called "Taffooie," declared publicly, that Mahomet was a false prophet; the true prophet was Christ, and after him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was at last seized and thrown into prison. Subsequently he was removed to Adrianople, where he was tried before the highest Court of the Pasha. He steadily persisted in his declaration, adding, that "so long as we have Christ we have no need of Mahomet." He also said, "Mahomet was a false man," and he exposed the corruptions of the Mohammedan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was after-

We have already shown the great humanity of the Turks towards the brute creation, arising from their established belief that the irrational animals will be judged on the last day, and have mutual vengeance for the injury they have done each other in this life. From feelings of compassion, hunting is held in abhorrence by the Turks, and birds are seldom deprived of their liberty.*

Of the clergy and deacons of the Mohammedan mosques there are many degrees, but the Caliphs having the treasure of the divine and human laws bequeathed to them become at once pontiffs, legislators and judges; hence the sacerdotal, regal and judicial offices, are united in their persons.

From the administrators of the various powers which are centred in the Sultan's person, are formed the body of the learned men, called the "Ulemas." Three descriptions of persons constitute this assembly. The first are the ministers of religion called the "Imaums:" the second, the expounders of the laws, called the "Mufti:"

wards brought out and beheaded. With his last breath he protested against Mohammedanism, and said, "I prefer Jesus Christ, and for him I die!"

(See *Christian Times*, December 16th, 1853, headed "from a Correspondent at Constantinople, dated November 24th, 1853, adding, "there is no doubt of the truth of the above statement, having received it from a trust-worthy person at Adrianople.")

* The Turks are notorious for their mercy to animals, their truthfulness, as well as for their honesty, kindness, and hospitality. Islamism, although in its doctrines so repugnant to the truth, yet contains many valuable moralities. The Moslem dare not steal, for his religion forbids it; nor tell a lie, since it is repugnant to the teachings of the Koran, and their temperance keeps them free of disease With such fine elements of character, we grieve to see the Turks the slaves to that imposture which totally alienates them from Christendom.—Au.

and the third, the ministers of justice, called the "Cadis." The chief Imaums are part of the Ulemas. The inferior clergy are *not* the immediate ministers of religion; they are of five descriptions: — First, the Sheiks, or ordinary preachers in the mosque. Second, the Khatibs, readers, or deacons; who, in imitation of the Caliphs, and in the name and under the sacerdotal authority of the Sultan, discharge the function of an Imaum, or high priesthood, and reads the prayers on Fridays. Third, the Imaums, or general title for the priests, who perform the "nemaz" in the mosque on ordinary days, and who consecrate the ceremonies of circumcision, marriage, and burial. Fourth, the Muezzins, or Cryers.* Fifth, the "Cayims," or common attendants at the mosque. The number of priests attached to the different mosques are various. The Imperial temples have one Sheik, one Khatib, three or four Imaums, twelve Muezzins, and twenty Cayims. Except in the fourteen principal mosques at Constantinople, the Khatibs enjoy a pre-eminence over the rest of the clergy. The ministers are appointed by the founders of the mosque, subject to confirmation by the muftis in the capital, and by the representative of the Sultan in the provinces.

The ministers of religion throughout the Turkish empire are subject to the civil magistrate, who exercises over them the power of a diocesan, he has the privilege of removing and superseding those whose conduct is reproveable, or who are unequal to discharge the duties of their office. The magistrates themselves may perform

* The Muezzins, who call the people to prayers from the minarets, say, with a loud voice, "God is great. There is but one God, and Mahomet is his prophet. Come to prayers, and ask forgiveness for your sins. I summon you with a clear voice." The Mussulmans leave their slippers at the doors of the mosque.—Au.

all the sacerdotal functions; and it is in virtue of this prerogative, joined to the influence which they derive from their judicial power, which gives them so marked a pre-eminence and so preponderant an authority as they actually enjoy over the ministers of public worship. The priests in their habits of life are not distinguishable from other citizens—they mix in the same society—engage in similar pursuits—and their conduct is not characterized by greater austerity than marks the behaviour of other Mussulmans. Their influence on the secular members of the church is entirely dependent on their reputation for learning or talents, or gravity and moral conduct. They are seldom the professed instructors of youth, much less of men. They merely chant aloud the public service, and perform offices which the master of a family can also discharge. The Turks know nothing of those expiating ceremonies which give so much influence to the Catholic priesthood. All the practices of their religion can be and often are performed without the interference of priests.

Islamism as well as Christianity has its fanatics—fanaticism not being religion itself but a departure from it. The enthusiasts of Mohammedanism, who are spread from the Atlantic to the Ganges, may be classed under three heads:—the Soofies, the Fakirs, and the Dervishes. A reverence for them is so closely interwoven with the prejudices of the nation, that the despotic power of the Sultan himself has been unable to suppress it. A familiar intercourse with the Deity constitutes the essence of their pretensions, with a sublime spirituality above natural feelings and visible objects.

In every country where Soofieism has been preached, the Mohammedan doctors have deplored its influence on the human mind. The gradual manner in which men

are led into infidelity is justly stated by the Moslem divines to be one of the greatest dangers that attends this delusive doctrine. The free opinions of the Soofies respecting the dogmas of Islamism, and their claims to a distinct communion with the Deity, are calculated to subvert the belief for which an outward respect is shown by them. The holy mendicants of the Turkish Empire are divided into thirty-two sects. They pass their days and nights in prayer, fasting, and every species of bodily pain and mortification. Ceremonies similar to incantations; violent dances; frightful gesticulations; repetitions of the name of Allah, for hours—nay, for days together, impress the vulgar with a sense of their superiority. But on examining the subject closely, we shall find, that enthusiasm in religion and in every system of philosophy is nearly the same. The philosophers of Greece, the disciples of mystical theology, and the Mohammedan Fakeer, all claim a sublime spirituality above natural feelings and visible objects. The dancing Dervishes are a remarkable sect. Their founder was called Mevolava.* Being encircled in a ring, they are animated by a small pipe and the beat of a drum to inspiration, when they begin to spin round with such velocity, that their garments, flying out by the rotatory motion, give the appearance of so many umbrellas being turned upon their handles. As their velocity increases they extend their arms horizontally and with closed eyes spin round with inconceivable rapidity, and seemingly performing their task with so little labour that their countenances resemble persons in an easy sleep. This operation lasts for about fifteen

* These people have a convent at "Cogna," the ancient Iconium, with an establishment of about 500 monks. They used to cut and maim themselves in a severe manner, which is now discontinued.—Au.

minutes, when, at a signal given by the director, they all stop in a moment, like the wheels of a machine, and what is more extraordinary, all in the small circle with faces invariably turned towards the centre, crossing their arms on their breasts, and grasping their shoulders as before, bowing together with the utmost regularity at the same instant, almost to the ground.*

There are likewise howling Dervishes, who set up a constant howling of prayers, but which they pretend has something supernatural and even miraculous in it. (The word dervish signifies a "beggar.") They pretend to all the religious ornaments—of patience, humility, charity and modesty; and are enjoined to silence. Some of them wear shirts of a coarse cloth, and others wear a woollen garment next the skin, which is fastened by a leather girdle; they go bare-legged, their feet covered with a common slipper—their vows are poverty, charity, and obedience; they take opium in great quantities, sufficient sometimes to intoxicate the senses and to make them literally "wild dervishes;" they fast every Thursday till after sunset, and likewise on Tuesdays and Fridays; they pretend to the arts of astrology, and legerdemain, and thereby astonish the natives where they travel over Mohammedan territory, which they frequently do.

There are a great many sects of dervishes: some of them lead retired lives in their monasteries, spending their time in prayer and study. In their conduct they are exemplary, pious, and charitable, ready to do any good office for those around them. Amongst other

* This description is given as witnessed by the author at Constantinople—the Dervishes were sixteen in number.

Mohammedan sects are the "Bectash," who observe the ceremonial part of the Mohammedan law, but hold it unlawful to ascribe any attributes to God, such as "Allah Keiram," God is great, God is merciful, &c., since they say he is too incomprehensible to fall under the finite understanding.

Another sect called the "Motzali," style themselves the defenders of the equity and purity of God. They hold that Christ was eternal, and that he shall judge the world at the last day, they cite that passage in the Koran: "Thou Mahomet shalt see thy Lord return in the clouds." Another sect called "Morge," maintain that God sees no sin in his children—that true believers shall never be punished, and that good works avail nothing to procure the joys of Paradise. Another sect, the "Waide," affirm that a believer who has committed any grievious sin without repentance, will be eternally punished; but the general belief amongst the Turks is, that a notorious sinner dying without repentance may be pardoned through the mercy of God, or the intercession of the Prophet Mahomet, according to his words in the Koran—"I will intercede for those of my own people who have greatly sinned." They believe that they shall first be punished according to their sins and afterwards admitted to happiness, and think it is impossible to remain in flames everlasting—that those who have the least spark of true faith shall be delivered from them. Another sect called the "Eschrachi," or enlightened, reject the gross promises of heaven made by Mahomet, and say that the happiness of the other world consists in the contemplation of the Divine nature. They practice the most regular devotions, are of a generous liberal disposition, particularly abstemious

in their diet, and have more freedom of conversation with strangers. Another sect, named "Jebaiah," deny God's omniscience, and say that his government is subject to changes and chances like that of mortals; but that he grows wiser by time as men do by practice and experience. The last to be mentioned are the "Hairetta," or the doubtful, who determine nothing positively, holding that falsehood may be so dressed up as not to be distinguished from truth. They answer questions by saying, "God knows; it is unknown to us." These people are not very numerous. There are some Atheists in Turkey who style themselves "Muserim," or the true secret is with us. They deny the existence of God and resolve everything into nature:—the globe and all its ornaments are produced by chance, and man rises and falls like the plants and flowers; these are they who have no hope beyond the grave, and to whom they expect it will be an immortal annihilation.

The pilgrimage to Mecca the Prophet borrowed from the Arabs who had been accustomed to visit the "Kaaba" once a year to worship their heathen deities. Mahomet thought it expedient to comply with a custom with which they were pleased, and was so beneficial to his native place, by bringing a great quantity of pilgrims to it, that when he became master of Mecca he enforced the pilgrimage with most of the old ceremonies belonging to it, only taking away the idols and abolishing their worship. This is made an affair of state by the Caliph, or Turkish Sultan, and although every individual furnishes his own viaticum, yet the Grand Signior preserves the public ways, and the best soldiers of the empire are charged with the protection of the pilgrims, some of whom return laden with the merchandize of

Persia and of India—so that they make profitable returns on their pilgrimages. The Sultan sends annual presents of embroidered damasks and gold cloth for the tombs and temple of the "Kaaba," and a copy of the Koran is likewise borne by a camel, which must carry nothing else. Some devotees make three pilgrimages to Mecca; they are then supposed to be sanctified and separate from the world; but this would not exempt them from the punishment of death, which used formerly to be the case with these distinguished "Hadjis." The enlightened Mohammedans, although they look upon this pilgrimage to the holy cities to be necessary, yet they affirm that the Prophet gave them the injunction in order to remind them that "life itself is but a pilgrimage, wherein we ought to have our eternal state in view, which is figured by the holy temple at Mecca; but that it should be done with a right mind, a prostrate heart, and a just sense of the contemptibleness of worldly things as compared with those which are spiritual and eternal."

Every year from Damascus and Grand Cairo Moslems depart in solemn and magnificent processions, and the native bands of the Turks are augmented in the desert by the Moors of every part of Africa and Asia: from the shores of the Atlantic on the one hand, and from the most remote parts of the East on the other, the votaries of the Prophet are seen on the road to Mecca. The common horrors of the desert are despised by these fanatics, but the harassing depredations of the roving Arabs who respect not the religion, nor fear the sword of the pilgrims, almost exhaust the fidelity of the Moslems. On arriving at the precincts of the Holy Land, the devotees make a general ablution with water and

sand, they repeat a prayer on changing their garments, and then clothe themselves with the "Iram," or sacred habit, which consists only of two woollen cloths, and with sandals defending the soles of the feet, but leaving the rest bare—they utter a particular invocation and advance to Mecca. Spiritual meditation is now to be their employment, worldly occupations and pleasures are forbidden. When arrived at Mecca, they perform a variety of rites in the interior of the temple—prayers are repeated at the entrance, and four prostrations are made; when the "Kaaba" first comes in view, the Black Stone is approached and kissed, and the appointed prayers offered up. The "Towaf," or walk round the "Kaaba," is performed at quick pace, in imitation of the Prophet, who, to contradict the report that he was ill, convinced his enemies to the contrary, by running three times rapidly round the sacred edifice. At a place called "El Metzem," the pilgrim with outstretched arms, and his breast pressed against the wall, beseeches the Lord to pardon his sins, and after several more prayers at different spots, he repairs to the holy well, Zemzen, and drinks abundantly of the water, saying "Allah Ackbar." Many other rites and ceremonies must be performed at different times and places, such as entering a barber's shop, who shave, a part of his head; he then proceeds to Omar an hour and a-half from Mecca, where he repeats ten prayers in a chapel.

The Imaum takes his place near the gate of the "Kaaba," and the pilgrims follow him in his various genuflections, they assemble under the arch of the colonade, saying "Allah Ackbar," some eating their dinners whilst others are praying! The busy scene is

altogether of a most incongruous kind: diseased persons are brought to be cured, learned men are delivering lectures, boys at play, servants carrying luggage; nothing can be more miscellaneous than the performance going on within the precincts of the Holy Kaaba, which is opened at sunrise, three times in the year. Sometimes as many as 2000 tents are pitched in the plains under Mount Arafat, about two miles in diameter, belonging to the Hadj Caravans, consisting of 12,000 camels, and the number of Pilgrims is enormous,—generally from 50,000 to 70,000 persons.

Of the famous black stone, the object of such profound veneration with the Mohammedans, we find that it was formerly the object likewise of Pagan worship; and of its marvellous history we learn that "it was originally a transparent hyacinth, brought from Heaven to Abraham by the angel Gabriel, as a pledge of his divinity, and that from having been touched by an impure woman it became black and opaque." The stone is enclosed in a silver ring border, and studded with silver nails. It has been worn to its present surface by the kisses and touches of the pilgrims, which have diminished about twenty lines of its thickness, and indented its surface so as to give it a sort of muscular appearance. The "Kaaba," or temple, in which it is deposited, is said to have been built by Abraham, who was himself a mason,* and that his son Ishmael made the mortar. The oblong square in which the "Kaaba" stands is 250 paces long and 200 broad; it is surrounded by a colonade, the pillars of which stand in a quadruple row, united at the top by pointed arches. The pillars are 580 in number, and are

* Is this admitted by that marvellous fraternity the Freemasons? —Au.

composed principally of common stone from the Mecca mountains. During the Ramazan, or other high festivals, this colonade is lighted up with coloured lamps, producing, it is said, a very brilliant effect. The four sides of the "Kaaba" are covered with black silk stuff hanging down and leaving the roof bare. The curtain is annually sent from Constantinople at the expense of the Grand Signior. There is always a scramble amongst the pilgrims for a piece of the old curtain. In the mosaic pavement which surrounds the sacred edifice are two slabs of fine "verde antique," under which the Mohammedans say are deposited the ashes of Abraham, Hagar and their son Ishmael. Here the pilgrims repeat two or three prayers. One of the remarkable objects within the enclosure of the "Kaaba" is the well "Zemzen." The Moslems say that this is the well found by Hagar in the wilderness, the name of which we are told was "Beir-lahai-roi," "Behold it is between Kadesh and Bered." It is enclosed by a square building. The water, which is bitter and brackish, is considered to be an infallible cure for all diseases. The Hadjis have buckets of it thrown over them, to cleanse them from their sins, and jars of it are sent to all parts of the world for a similar purpose.

The Kaaba is kept open for three days, during which time the purifications are completed, by cutting off that part of the black cloth that surrounds the door and bottom of the building, and dividing it among the pilgrims; they then go round the building. This ceremony is called the "Ineful-kedum," or the procession of good luck. They then proceed to the low wall, which reaches no higher than the centre of the body, and go round it seven times with short quick steps, shaking

their shoulders in the first three circuits. In the last four circuits they proceed at a slow pace, and as often as they pass the black stone, they salute it, and finish the procession by kissing and embracing it, saying "Allah Ackbar." A visit to the neighbouring mountain of Arafat is the next part of the duty. This visit is called "the feast of sacrifice," and can only be performed at a certain time—two months and ten days after the feast of Ramazan. The afternoon prayer is repeated in the tents, and the pilgrims repair to the foot of the mountains to watch the setting of the sun. At the instant it disappears the multitude leave the place, and with the utmost haste endeavour to reach a small chapel, called "Mesdelifa," before the last moment of twilight, in order to repeat the prayer of the setting sun and the night prayer at the same time.

Respecting Mount Arafat much superstition exists:—the Moslems shew you "the place of prayer of our Lord Adam," where it is related that the father of mankind used to stand when praying; for it was here, according to Mohammedan tradition, that the Angel Gabriel first instructed Adam how to adore his Creator. On a small paved platform on the top of the mountain, the preacher stands to admonish the pilgrims, where they generally say two prayers in salutation of Arafat, and the summit is covered with cloths to receive their pious gifts. The sermon is very long, and no pilgrim, although he may have visited the holy places at Mecca, is entitled to the name of "Hadji," unless he has been present on this occasion; and such is the variety of nations of those pilgrims, that as many as forty different languages have been at times heard amongst them.

On the morning after the pilgrims go to Mina, near whose fountain the Moslems say the Devil built himself a house. A few small stones which the pilgrims had collected the previous evening they cast at the house, not so much with a view to injure the building as to shew their detestation of the owner. A sacrifice of a goat, a camel, or a cow, is then made in commemoration of Abraham's obedience to the divine command by the intended sacrifice of his son. In the intervals between the religious rites and other ceremonies, the pious Moslem turns to Mecca, kisses the sacred stone and circumambulates the "Kaaba." The pilgrims stay three days in the valley of Mina, then return to Mecca and speedily depart for their several countries.*

* The descriptfon of the pilgrimage to Mecca is given by Ali Bey, a Mohammedan, since no Christians are permitted to enter the Holy City.—Au.

APPENDIX.

CHRONOLOGY OF THE SULTANS OF TURKEY.

A.D.			Reigned Years.
1288	Othman, Founder of the Ottoman Empire		38
1326	Orkan	2nd Sultan	36
1362	Amurath I.	3rd „	28
1390	Bajazet I.	4th „	9
	Interregnum of 14 years		
1413	Mahomet I.	5th Sultan	8
1421	Amurath II.	6th „	29
1450	Mahomet II.	7th „	31
1481	Bajazet II.	8th „	31
1512	Selim I.	9th „	8
1520	Suliman I.	10th „	46
1566	Selim II.	11th „	8
1574	Amurath III.	12th „	21
1595	Mahomet III.	13th „	8
1603	Achmet I.	14th „	14
1617	Mustapha I., 15th Sultan (reigned 6 months)		
1618	Othman II.	16th „	3
1621	Mustapha I. (restored)		1
1622	Amurath IV.	17th Sultan	18

A.D.				Years
1640	Ibrahim I.	18th	Sultan	6
1646	Mahomet IV.	19th	„ { minority 10 / reigned 31 }	41
1687	Suliman II.	20th	„	8
1695	Mustafa II.	21st	„	7
1702	Achmet II.	22nd	„	28
1730	Mahmoud I.	23rd	„	24
1754	Othman III.	24th	„	3
1757	Mustafa III.	25th	„	16
1773	Abdul Hamed I.	26th	„	16
1789	Selim III.	27th	„	18
1807	Mustapha IV.	28th	„	1
1808	Mahmoud II.	29th	„	31
1839	Abdul Medjid,	30th	Sultan, born April 20th, 1823.	

CHRONOLOGY OF THE SARACEN EMPIRE.

A.D.		Reigned Yrs.	Months.
622	MAHOMET, Founder of the Arabian or Saracenic Empire, reigned 9 years, 8 months, 18 days.		
632	Abu Bekr (his father-in-law)	2	3
634	Omar (was assassinated)	10	6
644	Othman, or Osman (ditto)	12	0
656	Ali (ditto)	5	0
661	Hassan	0	6
	THE OMMIADE DYNASTY,—14 CALIPHS.		
661	Moawiyah I.	20	0
680	Yezed I.	3	0
683	Moawiyah II.	0	1
„	Abdalla I.	0	4
684	Merwan I.	0	10
685	Abdalmellik, surnamed Sudor Lapides	20	0
705	Waled I.	9	8
714	Soliman	2	8
717	Omra II.	2	5
720	Yezed II.	4	1
724	Hashem	19	7
743	Waled II.	1	2
744	Yezud III.	0	5
745	Merwan II. (killed)	5	1
	THE ABASSIDE DYNASTY,—36 CALIPHS.		
749	Abul Abbas	4	9
754	Abougyafor-al-Mansar, surnamed Abolarius	21	0

A.D.		Yrs.	Months.
775	Al Mahdi	10	0
785	Mousa al Hadi	1	2
786	Haroun-al-Reschid, or the Just, otherwise Abougyafer Haroun Reschid	23	6
809	Abu-Abdallah III., or Alamin (deposed and killed)	5	0
813	Al Manain	20	5
833	Mutassimas-Bella, surnamed Octavian, or Al Motassem	8	8
842	Haroun Wacieus Billa	5	9
847	Mutewa-kelus (assassinated by his son and successor)	14	0
861	Mustansirus (deposed)	0	6
862	Mustansirus II.	3	9
866	Mutazzas	3	6
869	Multadis Billa Manifficus, Joint Caliph	23	0
892	Mutadidus	9	9
902	Maetafes	6	6
909	Mustaderis	24	11
933	Caheras (deposed)	1	6
934	Arradis	6	10
941	Motakki	3	11
944	Mustafeis	1	4
946	Mutius Lilla	29	4
974	Taius Lilla (deposed)	17	9
991	Caderius Billa	41	0
1031	Cajemus Branvalla	44	7
1075	Mustadis Billa	19	0
1094	Mustadirus Billa	24	3
1118	Musta Raschid	17	7
1135	Raschid	0	11

A.D.		Yrs.	Months.
1136	Mustafis	24	2
1160	Mostaujid	11	0
1171	Mustetza	9	0
1180	Natzar	45	11
1225	Dhaher	0	9
1226	Mostanzer	17	0
1242	Mostazem (killed)	17	0

1258 Bagdad taken by the Turks.

Thus ended the Saracenic Empire of 636 years, when their history becomes merged in that of their Ottoman Conquerors.

LONDON:

PRINTED FOR T. H. REES, ALDINE CHAMBERS.

00038334

Digitized with financial assistance from the
Government of Maharashtra
on 15 June, 2016